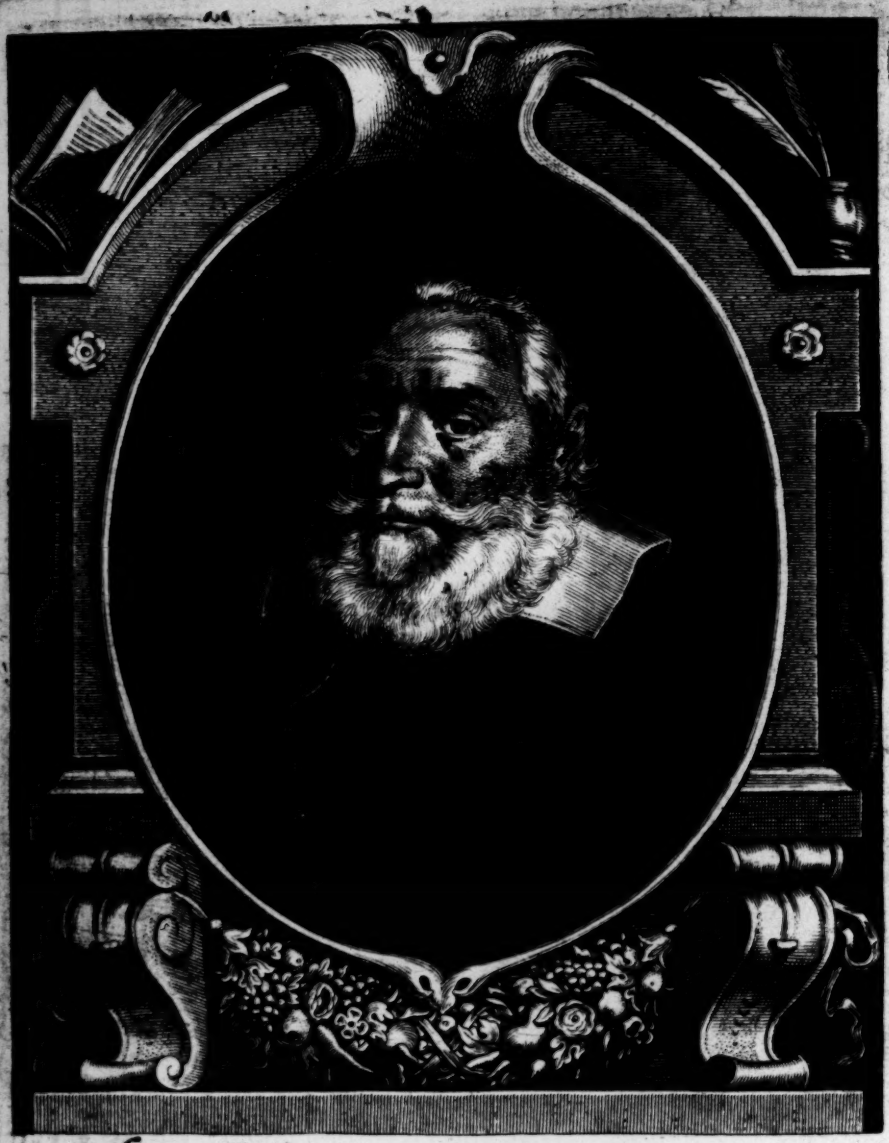

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Io: Payne Fec:
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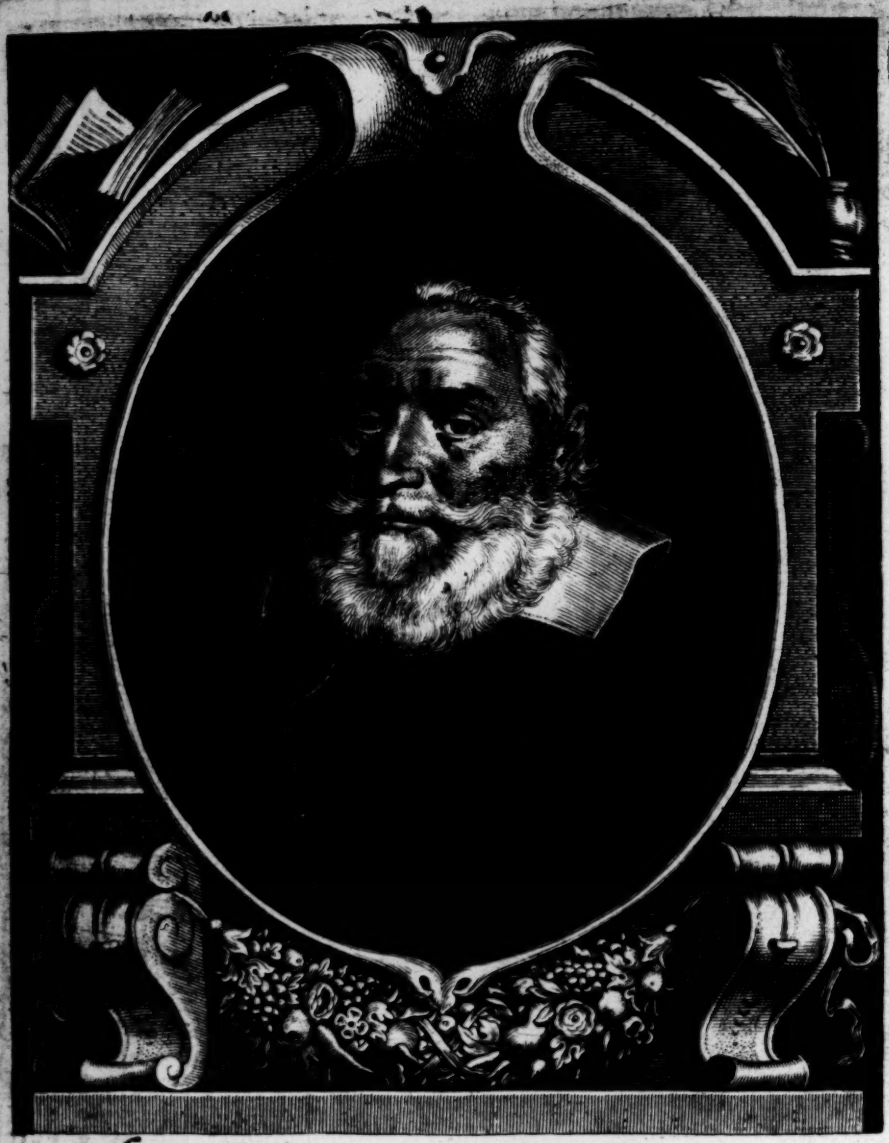

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Bolton (Robert)

Mr. BOLTONS LAST AND LEARNED WORKE of the Foure last Things,

DEATH, IVDGEMENT, HELL, *and* HEAVEN.

WITH AN ASSISE-SERMON, and Notes on Iustice *Nicolls* his Funerall.

Together with the Life and Death of the Authour.

Published by *E. B.*

LONDON,
Printed by GEORGE MILLER *dwelling in the* Black-Friers.
MDCXXXII.

BRITISH MUSEUM

TO THE RIGHT WORSHIPFVLL, FRANCIS NICOLLS Esquire, one of His Majesties *Iustices of Peace and Quorum*, for the County of NORTHAMPTON.

* * *
* *

SIR,

IT was the desire of this reverend *Author*, when that * furious messenger of Death first seized upon his spirits, giving him no more intermission, than what would serve for some feeble preparations against a *New Encounter*: that I would, in case he died, (which afterwards lamentably fell out) frame an Epistle to this Worke which he had then made ready for the Presse; and dedicate it (in his name) to your selfe, as a pledge of his vowed thankfulnesse for those many favours he received from that religious and renowned * Iudge, his noble Patron: and from your selfe, his immediate heire and successour.

This request from him (that would deny me nothing)

* *A quartan Ague.*

* *Iustice Nicolls, an grave and learned Iudge of this Kingdome, employed in the next to hold him.*

I knew not how to with-ſtand, though I wrong'd my ſelfe in the acceptance; as to draw a *line* in that Worke, from which ſo rare a Work-man had taken off his learned and eloquent pen. But yet a neceſſity lay upon me; for he deſired in his ſickneſſe, that by this Dedication it might appeare to the world how much he honoured your ſelfe and family, which firſt preferred him.

It was no ſmall joy to his heart to ſee that ſpeech of God himſelfe fulfilled upon your *Houſe*, *Thoſe that honour me I will honour*. It is fit the world ſhould know (that it may bluſh and mend) to what eminency of place the meere merits of *Iuſtice Nicolls* in that ſhort race of his life rais'd him unto. Called he was by the Writt of *Queene ELIZABETH* to be *Serjeant at Law*: He was by *King IAMES* made *Serjeant at Law* to *Prince HENRY* his eldeſt Sonne: *Iudge* of the Common Pleas, and *Chancellour* to our (now) gracious Soveraigne, when he was *Prince* of *Wales*. But that which truly ennobles his memory, and makes me call to mind what our *Fleta* reporteth was the honour of Iudges about *King EDWARD* the firſt's dayes: He had and held all theſe places *Nec prece, nec* * *pretio, nec præmio*. I am not afraid to engliſh it, for I well know the truth of it: *He neither begged them, nor bought them, nor gave ſo much as a New-yeares-gift for them.*

The like I can truly ſpeake of your ſelfe; Thoſe dignities which have been caſt upon you in your owne Country (ſince he was taken to glory) which are neither few nor meane: they came to you, you ſued not for them; * you ſought them not: Nay, you degraded your ſelfe of one of them (a thing not uſuall) by making earneſt ſuit to be out of the Commiſſion of *Oyer* and *Terminer*, after you had a while endur'd it.

From hence (as I have good ground to conceive) would this worthy Author have mounted you up on Eagles wings to the Throne of the Higheſt, who hath done theſe and greater things for you, and have preſt upon

3 Sam. 2. 30.

* Qui pecuniæ & largitionibus honores ſacerdotia & magiſtratus ambiunt, his pœna deportationis eſt præſtituta. *Lex Iul. de ambitu.*

Iuſtice of Peace—and Quorum, Iuſtice of Oyer Oyer and Terminer, Knight of the Shire, High Sheriff of the County.

* Honor fugientem ſequitur, ſequentem fugit.

Iſay. 40. 31.

upon you large and higher performances. If ever there were a time for *Righteous men* that are in authority to shew themselues, the time is now come. Meane Christians, their very persons and actions are by the abounding of sinne become a very *Parable of Reproach*; *A cast-penny of Block-heads*, as a *melancholy Diuine* cals them. If those therefore that are in place should now be silent, it is pitie but their breaths should be stopt for ever. I have obserued it long, and not without wonder, (looking upon former times) that in these dayes such a spirit of feare and faintnesse hath possessed the hearts of holy men, that they dare not be courageous in the cause of God. It is no strange thing for a man to be fearfull in the *Darke*: but when such a light shines upon us from heaven, as that our eyes are euen dazelled in the beholding of it; now to be timerous, now to be faint-hearted in a good cause for feare of men, or any such ignoble respect, is *monstrous Cowardize*. What is there in the face of man, made of the same mould, tossed to and fro with the same vanity, resoluble into the same Clay: that we should feare it? What is outward preferment, to the losse, or certaine hazard of a good conscience? For, they are rarely kept together: what are mockings, reuilings, reproches, imprisonment, &c. to godly men? but deeper impressions of stricter holinesse, and the very *markes of the Lord Iesus*.

Degenerei animos timor arguit. Pfal. 146, 1, 4.

Nec Christiani ultrà durare aut esse possumus, si ad hoc venturum est ut perditorum minas atq; insidias pertimescamus. *Cypr. Lib. 1. Epist. 3. ad Corn.*

Oportuit in diuinis castris milites CHRISTI ut non minis terreant nec cruciatus aut tormenta deuincant. *Opt. lib. 2. cap. 6.*

The name of *Christian* is a name both of *Honour and Valour*, and begets better spirits then either *Romane* or *Grecian*; let *Machiauell* and other *Atheists* say what they will: which of their stories euer made mention of so valiant an army, as that *Noble Army* of Martyrs, mentioned in the 11th. Chapter to the *Hebrewes*? How can they want spirit that derive their courage from no lesse Author than the Lion of the Tribe of Iuda. Nay, it were no hard matter to proue, (might I recede from an Epistle, to pursue a Common place) That no man can be truly valorous; but he that is truly religious.

I knew not how to with-ſtand, though I wrong'd my ſelfe in the acceptance; as to draw a *line* in that Worke, from which ſo rare a Work-man had taken off his learned and eloquent pen. But yet a neceſſity lay upon me; for he deſired in his ſickneſſe, that by this Dedication it might appeare to the world how much he honoured your ſelfe and family, which firſt preferred him.

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Oportuit in diuinis castris milites CHRISTI: ut non minę terreant nec cruciatus & tormenta deuincant. *Cyp. lib. 2. Cap. 6.*

As this Courage ought to be in all that feare God: ſo ſpecially in thoſe that are Magiſtrates, and ſit in the ſeats of *Iuſtice*, the very Tribunals of God himſelfe: For them to be daſtardly and fearefull, is to ſhame their Maſter. Give me therefore leave, by ſome warrant from the Author, in your perſon (whom I cannot but commend in this particular) to preſſe this virtue upon all that beare rule in their Country. It is part of the *Eſſence* of a *Iuſtice of Peace*, to be a man of Courage. The counſell of *Iethro* to *Moſes*, was, to make onely ſuch to be Magiſtrates, as were *men of* **courage*, *fearing God*, &c. Wherein the Spirit of God preferres the daughter before the mother, and *Fortitude* before the *Feare of God*, of which it is the effect, becauſe it is more conſpicuous in the eyes of men: For the feare of God is a thing hidden in the heart, but that which drawes it forth and makes it illuſtrious, is that valour and high reſolution of ſpirit by which it worketh. Almighty God makes this good by an example of his owne choice. For when he had appointed *Ioſhua* to ſucceed *Moſes*, and had mightily ſupported his mind with arguments of his owne aſſiſtance and preſence with him, he requires nothing elſe of him, but to be *ſtrong and of a good courage*, with many iterations of the ſame thing in ſuch phraſes as theſe, *Be ſtrong and of a good courage*, be *very courageous*, *be not afraid*, *be not diſmaid*: And, as if there were no other virtue deſireable in a Magiſtrate, the people (in accepting him for their Captaine) require of him no other condition but this, *Onely be ſtrong, and of a good courage*. And the Law of this Land, which in this, as in moſt other things, is parallell with the Law of God, (as I could ſhew) would onely haue thoſe *Iuſtices* of *Peace*, which are the moſt **valiant men* of the County.

Exod. 18. **Or*, able men, *in the laſt tranſlation.*

Ioſh. 1. 6, 7, 9, 18.

* *Stat.* 14. E. 3. *Cap.* 1. *is the old Stat. at large.*

I ſpeake not this to exclude all thoſe requiſites of wiſdome that ought to be in the holieſt and moſt valiant men. I may ſay in theſe times as the Apoſtle ſaid of another virtue, *There is great need of wiſdome.* The chil-

Heb. 10. 36.

dren

dren of God ever have beene, ſtill are, and ever may be the wiſeſt men upon earth. Let an unwiſe world think what it liſt. I meane not that wiſdome (falſly ſo called) whereby a generation of men to ſave their skinnes, handle a good cauſe like a Venice-glaſſe, loath they are to do any thing that may offend great perſons with whom they would comply: or expoſe themſelves to any danger or loſſe. (The very wiſdome which cauſed *Francis Spira* to deſpaire.) This is rather cunning or craft: or, to linke them together in the language of the Apoſtle, b *A cunning craftineſſe*, it is not wiſdome. True wiſdome in the morall Schooles of Philoſophy, and in the purer Schooles of Divinity, is that Queene of vertues, which like the ſoule in the body giveth life and c *information* to all the reſt, commands all the affections, regulates all the actions of mans life, and adds an active quickning power to every vertue, to every faculty in man, directing them to a bleſſed iſſue. So that a wiſe man is a *valiant* man, a *juſt* man, a *temperate* man, an *humble* man, &c. But he that is addicted to any vice, a ſervant to any luſt; *proud, angry, ambitious, fearefull, covetous*, &c. is in all ſound Morality and Divinity a very foole, *Solus vir bonus* (ſaith that great d Philoſopher) *revera eſt prudens, Onely a good man is a wiſe man.* And King *Salomon* makes this *Philoſophy* good *Divinity*, *Pro.* 24. Verſ. 4. *Wiſdome is too high for a foole*, by whom throughout the *Proverbes* he meanes a wicked man. There is a connexion in the vertues, the way to be *wiſe*, is to be *good*, and the way to be *courageous*, is to be *wiſe*. A wiſe man *is ſtrong, and a man of knowledge* (ſaith *Salomon*) *increaſeth ſtrength.* From all which it is eaſie to conclude, and hard to be gain-ſaid, that a cowardly perſon, let him ſwell never ſo bigge, let him carie his creſt never ſo high, is neither *wiſe* nor *good*. *The wicked flee when no man purſueth, but the righteous are bold as a Lyon.*

b Epheſ. 4. 14.

c Anima eſt tota in toto, & tota in qualibet parte.

d Ariſtotle 6°. Ethic. Et ſolus prudens revera eſt vir bonus: contrà, ſtolidi & imprudentes ſunt mali. *Keck. Syſt. Ethic Lib* 1. *Cap.* 3. *p.* 148. Prov. 24. 5.

Prov. 28. 1.

The kindly venting of thoſe two affections of *Anger*

and *Love* hath made me long in this argument, and must now be my excuse. That of *anger* at the present degeneration of mens minds from that nobleneſſe of ſpirit that was wont to be in the ſervants of GOD: the other of *love* to you, in encouraging you to as high reſolutions as ever; though he be *taken away* that was to you as *Moſes* to *Joſhuah*, your *tutor* in your youth, your ſingular *inſtructor* by his powerfull Miniſtry in your *after-yeares*: and ever your *friend* till he went hence, and was ſeene no more. Amongſt thoſe many ſpeeches of his which in his ordinary conference paſſed from him by *weight*, and not by *number*; I will reſume *one* in your hearing moſt fitting my purpoſe, *Innocency and independency* (ſaid he) *make the braveſt ſpirits*. And it cannot be otherwiſe: for, that mans heart which is upright with GOD, and depends upon him *alone*, is of invincible courage, and becomes like the ſpirit of *Martin Luther*, who, when newes was brought to him that both the Emperour and the Pope threatned his ruine, anſwered thus in ſhort, but very ſtoutly, *Contemptus eſt à me Romanus furor & furor, I ſcorne the worſt the Pope can doe*: like that of *David*, *The LORD is on my ſide, I will not feare what man can doe unto me*.

In vitâ Luberi.

Pſal. 118. 6.

What you heard him ſpeake, you ſaw him practice. For, I may ſay of him as was ſaid of *Gideon*, *ſuch as the man is, ſo is his ſtrength*: he was one of a thouſand for *piety* and *courage*, which were ſo excellently mixed with *wiſdome*, that they who imagined miſchiefe againſt his Miniſtry (for, no other occaſion could they ever find againſt him then touching the law of his GOD) were never able by all their plotting to doe him any more hurt, than onely to ſhew their * *teeth*.

Judges 8. 21.

Dan. 6. 5.

* Pſal. 37. 12.

And although he be now gathered to his Fathers, yet he ſtill ſpeakes to you in this *excellent Treatiſe*, of which he died in travell; encouraging you thereby ſtill

to do worthily in Ephratah, and to hold on in those good wayes of piety which you have ever loved. The very Heathens could say that a *good man was a publike good*; but a good Magistrate is much more; for, he hath a price in his hand to do good, and is armed with power and authority to bring it to passe. These times have need of such: up therefore and be doing: put *on righteousnesse*, and let it cloath you, and let *Iustice* be to you as a robe and a diademe to breake the jawes of the wicked, and to plucke the prey out of their teeth. And although these kind of men will for this very thing pursue you with envy, hatred, reproaches, &c. You need not care; for, their teeth are broken, and they cannot hurt you. *Envy* doth ever attend *goodnesse*; though not as a companion, yet as a thing which *doggs* it at the heeles. *I considered* (saith *Salomon*) *every right worke, that for this a man is envyed of his neighbour.* This is your comfort (and it is a great one) [a] *GOD* and the [b] *King* shall honour you for well-doing: *He that loveth purenesse of heart*, (though for this he be scoffed and jeer'd at in the world) yet (saith *Salomon*) *for the grace of his lips the King shall be his* [c] *friend.*

Ruth 4.11.

χρηστὸς ἀνὴρ ἐστὶ κοινὸν ἀγαθόν.

Iob 29.14, &c.

Regium est cùm benè feceris malè audire. *Sen.*

Eccles. 4.4.

[a] Psal. 91. 14, 15, &c. *I will set him on high, because he hath known my name, &c. I will deliver him and honour him, &c.*

[b] Prov. 22.11.

[c] *I hold a good Iustice of Peace in his Country to doe Me as good service, as he that waites upon Me in My Privy Chamber, and as ready will I be to reward him: For, I account him as capable of any Honour, Office, or preferment about My Person, as well as any Courtier that is neere about Me.* King IAMES's Speech in Starre-Chamber, 20. Iune. 1616.

I will hinder you no longer from reading this excellent Treatise which properly belongs to you, being the grand-worke of two Sermons preached before you; the one at the Funeralls of that worthy Iudge your unkle, my most deare father in law (whom I honour in the dust) The other in the time of your Shireevalty:

I will therefore end all in the prayer of this Author, and the last words that ever he spake to you in this world, the blessings of *Abraham*, *Isaac*, and *Jacob* be upon the heads of you, your wife and children for ever.

Your loving brother,
and very friend,

EDVVARD BAGSHAVVE.

TO THE READER.

Behold here a Post-humus: *a Child brought into the world after the* Own-Father *was taken out of the world. A* Foster-Father *is thereupon required for it: but certenly, more for custome, than need. Such was the Own-Father, as it is commendation enough for the Child to say,* This is the Child of such a Father. *And such is the Child, as for its owne sake it will find good entertainment, though the Father of it were unknowne.*

A distinct narration of the life and death of the Author you have truly and punctually (as becommeth such a narration) premised.

All his Workes do shew that he was full *in what he undertooke: so full, as he leaves scarce any thing (if any thing at all) for another Author to add, more than he hath done, to what he hath done.*

He had a very searching and diving gift: whereby he was able to anatomize *and lay open the severall parts and nerves of the points which he handled, and to set out pertinent signes, rules, meanes, and motives thereabout.*

His expression of his mind by fit words and phrases

was

was answerable to his invention. Both very copious, full of variety.

Take for instance this ensuing Treatise; the maine scope whereof is to furnish a Christian against the evill day.

Therein you may observe, how, on the one side he discovers the false meanes which most use; and how, on the other side he revealeth the true meanes *that are of singular use to the end intended: yea, and how he enforceth the same with* reason upon reason, *the better to demonstrate the equity of the point: how also he infers all sorts of* Uses *thereupon,* as, Reprehension, Exhortation, Direction, *and* Consolation: *and finally, how he takes occasion from thence of an exceeding large discourse upon* the foure last things, which (*to use his owne words*) have beene ever holden very materiall and of speciall moment to make us (by GODS blessing) more humble, un-worldly, provident and prepared for the evill day. *Those foure Heads are,* DEATH, IVDGEMENT, HELL, HEAVEN.

To add more to what he hath set out thereabouts, were to powre water into the sea. First read, then judge: and the LORD *add his blessing.*

W. G.

THE LIFE AND DEATH OF M. BOLTON.

THat one age may tell another, that the memoriall of the just shall be ever blessed, when the persons and names of those that are otherwise minded shall rot and vanish away: It hath beene the pious custome of ancient and later times, to commend to posterity the eminent graces of the Saints departed. Famous are those Panegyricke Orations made at the tombes of the Martyrs in the Primitive times; when as their persecuting Emperours, priding themselves in their lamentable deaths, have left no other

other

ther noyſe behind them, than the loud and long continued cries of ſpilling innocent bloud.

Memorable alſo are the Funerall Orations of the two *Gregories*, *Nyſſen* and *Nazianzen* on *Baſill* the great: And in later times, to give a few inſtances, (for the number in this kinde is infinite) *Melanthon* and *Camerarius* wrote the life of *Martyn Luther*; *Iunius* the life of *Vrſine*; *Beza* the life of *Calvin*; *Antonius Faius* the life of *Beza*; *Ioſias Simler* the life of *Peter Martyr*; and Dr. *Humphrey* the life of our moſt renowned *Iewell*.

This manner of honouring the Saints is warranted by GODS owne example; who (for ought is revealed to us) tooke order for *Moſes* buriall, digged his grave, covered him with molds, and made for him that excellent Funerall Sermon expreſſed in the firſt Chapter of *Ioſhuah*. And that all-wiſe GOD who ſweetly diſpoſeth all things, thinkes it needfull thus to grace his owne people, that he may hereby uphold their ſpirits amid thoſe many preſſures, ſcornes, reproaches, *cruell mockings*, and innumerable

other

other miseries which they endure of the world, meerely for his service; be they otherwise never so wise, just, meeke, peaceable, and unrebukeable amongst men: Witnesse those many terrible persecutions (mentioned in Ecclesiasticall Stories) against the Christians, though harmlesse and innocent, though they prayed for their Emperours, and GOD did miracles in their armies by their prayers; yet for this onely cause, that they honoured CHRIST, and called themselves Christians, (so odious was that precious name unto their adversaries) they were put to the extremest tortures that the utmost inventions of cruelty and rage could devise against them, as *Iustine Martyr* and *Tertullian* in their learned and eloquent Apologies for them do amply demonstrate: this caused *Adrian* the Emperour to ordaine, that thenceforth none of them should be appeached barely for *that name*, unlesse they transgressed the Lawes.

Euseb. Hist. Lib. 4. & 5.

Euseb. Lib. 4. Cap. 9.

According to these examples, and for the very same causes, I have adventured to publish to the world, the life and death of this

this man of God the Authour of this Work, now a Saint in heaven. I confesse his worth and parts deserved rather an advancement by some such eloquent Orators as I mentioned before, than a depression by my pen; but yet a pearle may be shewed forth as well by a weake hand, as by the arme of a gyant, I shall do no more. And let his owne worth and workes praise him in the gates. I knew him from the beginning of my youth, being my first Tutour in the Vniversitie of *Oxford*, and my selfe one of his first Schollers, and from that time to the day of his death, being above seven and twenty yeares, none knew him better, or loved him more; our familiarity was such, that (alluding to that betweene *Paul* and *Timothy*) I may say, I knew his doctrine, manner of life, faith, charity, patience; and now will onely relate what I have heard and seene, wherein I will not exceed the bounds of modesty or truth.

2 Tim. 1. 4.

4 To begin with his birth; I observe that throughout the sacred Bible, and writings on the persons of holy men, their places of birth

birth are ever remembred; God loves the very ground his servants tread on: *The* LORD *shall count* (sayes *David*) *when he numbreth up the people, that this man was borne there*; whereas of other men there shall be no remembrance of them, they shall have none to lament or bury them, but shall be cast forth as dung on the face of the earth: so that I may say of them, as was said of Pope *Boniface* the eight, famous for nothing but his wickednesse; *intravit vulpes, regnavit leo, rexivit canis*; the Prophet *David* renders it thus in plaine English. *They spend their daies in mirth, and suddenly go downe into hell.* Psal. 87. 6.

He was borne at *Blackborne* a towne of good note in *Lancashire* on Whitsunday, *Anno Dom.* 1572. His parents being not of any great meanes, yet finding in him a great towardlinesse for learning, destinated him to be a scholler, and strugled with their estate to furnish him with necessaries in that kind, apprehending the advantage of a singular Schoole-master that was then in the towne. He plied his booke so well, that in short. 5. Camb. Brit. pag. 752. Mr. Yates.

ſhort time he became the beſt ſcholler in the ſchoole: and no marvell; for, he had thoſe ſixe properties of a ſcholler noted by *Iſocrates* and others, which concurring in one, thruſt up learning to a very high elevation.

εὐφυὴς
μνήμων
ζητητικὸς
φιλομαθὴς
φιλόπονος
φιλήκοος.

1. He was (Εὐφυὴς) of excellent parts and abilities of mind, and of a ſound conſtitution of body.

2. He was (Μνήμων) of a very ſtrong memory; I meane ſuch a memory as was notably actuated by his ready and quicke underſtanding. For, (as Philoſophers obſerve) that memory which tends to admiration, being of a quite differing temperature from the underſtanding, inclines rather to folly, and becomes the ground of that Proverbe, *The greateſt Clerkes are not alwaies the wiſeſt men.*

3. He was (Ζητητικὸς) a moover of doubts and queſtions; this was ever an evident ſigne of learning; by this our bleſſed Saviour approoved His learning amongſt the Doctours in hearing them and asking them queſtions: So did the Queene of *Shebah* to

Luk. 2. 46.

King

King *Salomon*. A dunce seldome makes doubts; but (as *Salomon* saith of a foole) alwayes boasteth and is confident.

4. He was (φιλομαθὴς) a speciall lover of learning; it was alwayes his delight to exercise himselfe in studies, and would not endure any aversions from them, as shall be hereafter shewed.

5. He was (φιλόπονος) a very laborious painfull student, as shall be more largely shewed, for it is worthy imitation.

6. He was (φιλήκοος) a great listner after the sayings and speeches of others, and hath beene often observed to be onely a hearer, and to sit silent himselfe, unlesse he was urged with some importunity, and the things he heard, he suffered them not to be lost, (if they were of worth) but alwayes put them downe in a booke which he particularly kept for that purpose.

He continued long at schoole, and came not to the Vniversity till about the twentieth yeare of his age. He was placed at *Oxford* in *Lincolne Colledge* under the tuition of Mr. *Randall*, a man of no great note then, but 6 *His studies in Lincolne Colledge.*

afterward became a learned Divine and godly Preacher at *London*. In that Colledge he fell close to the studies of Logick and Philosophie, and by reason of that groundworke of learning he got at schoole, and maturity of yeares, he quickly got the start of those of his owne time, and grew into fame in that House. In the middest of these his studies his father died, and then his meanes failed, for all his fathers lands fell to his elder brother now living: but this crosse by GODS providence prooved a great advantage to him for his growth in learning, though it put him to monstrous paines of body and mind: for now wanting meanes to buy him bookes, he borrowed of his Tutour and others the best writers on Naturall and Morall Philosophy, and the Politicks, and read them all over, and abridged them all in his note-bookes, which are now to be seene, and then returned the bookes to their owners. Nay such a desire he had to attaine a perfection in the things he studied, that though he was very well skilled in the Greeke tongue, yet that he might attaine an exactnesse

exactneſſe in it, he did with intolerable pains write out with his owne hand all *Homer*, (or *Heſiod* I am ſure) for I have ſeene it in a faire Greeke character; for he wrote that language better than he did either Engliſh or Latine; and asking him the reaſon of his paines, he told me, it was onely that he might accent perfectly. This brought him to ſuch a readineſſe, that he could with as much facility *course* in the publike Schooles (for he was a famous diſputant) in the Greeke tongue, as in the Latine or Engliſh: and in them all he wrote and ſpake *Stilo imperatorio*, as *Lipſius* calls it, *viz.* a high and lofty ſtile, which was ſo familiar to him, as that he could not avoid it in ordinary conference.

7 *In Braſen-noſe Colledge.*

From *Lincolne Colledge* he remooved to *Braſen-noſe*: For, by the Founders of that Houſe moſt of the Fellowſhips therein were ordained for *Lancaſhire* and *Cheſhire* men, but comming to that Colledge, having but few friends, he ſtayed long without a Fellowſhip; about which time (that I may not bury in ſilence the charitable acts of ſuch men

whom their learning and piety have made eminent) it pleased M^r. D^r. *Bret*, knowing his deserts, and perceiving him to languish for want of meanes, most bountifully to contribute for his reliefe, and by his and others bounty, with some small stipends he had for his Lectures in that House, he was upheld untill he had got a Fellowship, which fell out about the thirtieth yeare of his age, at which time he commenced Master of Arts; and then by the Exercises he performed in the House and abroad, being Regent-Master he grew into fame, and was still successively chosen to be Reader of the Lectures of Logick, and Morall, and Naturall Philosophy, (as by the Statutes of the House they were appointed to be read) which he performed so strictly, and with such exactnesse, as that he got credit and applause with the best, but some envy with his successours, that by his example were now provoked to a more frequent and painfull reading of them, which were seldome and sleightly performed before. And such was his esteeme in the Vniversitie for his publike disputations,

A man of singular eminency for learning and piety.

putations, which he ever performed with ſuch readineſſe and acuteneſſe of ſpeech and wit, and ſuch profoundneſſe of learning, that when he was a Maſter of Arts but of ſmall ſtanding, he was choſen by the now *Lord Arch-Biſhop of Canterburie, Vice-Chancellour* at King IAMES His firſt comming to that Vniverſity, to be one of the diſputants before the King, and to read in Naturall Philoſophy in the publike Schooles. Beſides his knowledge in Logick and Philoſophy, wherein he excelled, he was alſo well ſtudyed in the Metaphyſicks and Mathematicks, and in all Schoole-Divinity, eſpecially in *Thomas Aquinas*, which he had read over once or twice, and had exactly noted him throughout, as may appeare in his notes.

But all this while though he was * very learned, yet he was not good, he was a very meane ſcholler in the ſchoole of CHRIST, he drew no religious breath from the ſoyle he came, and his maſter like an ill ſeedſman ſowed the tares of Popery in moſt of his ſchollers: this manner of education made him more apt to tread in any path than that

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* I may truly ſay of him, as Tertullian of Irenæus, That he was curioſiſſimus omnium doctrinarum explorator.

which was holy; he loved Stage-playes, *cards and dice, he was a horrible ſwearer and ſabbath-breaker, and boone-companion*, and was ever glad (as I have heard him ſay) of *Chriſtmas-holy dayes*, and marvellous melancholie when they were ended, he loved not goodneſſe nor good men, and of all ſorts of people could not abide their company that were of a ſtrict and holy converſation, ſuch he would fetch within the compaſſe of *Puritans*, thinking that by that lawleſſe name he had deprived them *ipſo facto* both of learning and good religion. Such a generall ſcorne hath this degenerate age put upon the wayes of GOD, that the name of *Puritan* which is truly and properly the name of the [a] proud hereſie of Novatus, or els of the [b] vile ſect of the Anabaptiſts, is for want of ſeeking redreſſe by our *Eccleſiaſticall Laws*, become the honourable nickname of the beſt and holieſt men This wretched humour M^r. *Bolton* further diſcovered at *Cambridge*, for being there at a *Commencement*, and meerely caried with the fame of M^r. *Perkins*, went to heare him preach, whoſe plaine

[a] Euſeb. Hiſt. l. 6 cap. 42. & lib. 7 cap. 7.

[b] Preface of K. Iames to his ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

plaine but very ſound and ſubſtantiall preaching meeting at once in him with a curious palate and unſanctified heart; quite turned his ſtomacke againſt that *good man* that he thought him (to ſpeake in his owne phraſe) *a barren empty fellow, and a paſſing meane ſcholler*. I have heard many of late (much of M^r. *Boltons* temper in goodneſſe at that time, but inferiour in learning) ſpeak the like of M^r. *Perkins*, but the eminent learning of that man (famous [a] abroad as well as at home) is ſo farre above their reach; that to *traduce* his worth is to *queſtion* their owne. And that late learned *Biſhop of Salisbury* in the defence of his booke againſt the cavils of D^r. *Biſhop*, hath in many places amply commended his learning. So that the precious name of M^r. *Perkins* ſhall like an ointment powred forth, fill all the quarters of this land with a freſh and fragrant ſweetneſſe, when nothing ſhall ſurvive of his *Detractors*, but their unſavoury and unlearned ſpight againſt ſo holy a man. And M^r. *Bolton* himſelfe when GOD changed his heart (which I will next write

[a] *Willielmus Perkinſus doctiſſimus theologus, Keck. Syſt. Pol. lib. 1. p. 208.*

[4] D^r. *Abbot* in his reply to Biſhop.

of) he changed his opinion of M^r. *Perkins*, and thought him as learned and godly a Divine as our Church hath for many yeares enjoyed in so * young a man: But I proceed.

* He was but little aboue 40 yeares old when he died

9

When he was of *Brasen-nose Colledge*, he had familiar acquaintance with one M^r. *Anderton* his country-man, and sometime his schoole-fellow, a very good scholler, but a strong Papist, and now a Popish Priest, and one of the * learnedest amongst them: This man well knowing the good parts that were in M^r. *Bolton*, and perceiving that he was in some outward wants, tooke this advantage, and used many arguments to perswade him to be reconciled to the Church of *Rome*, and to go over with him to the English Seminary, telling him he should be furnished with all necessaries, and should have gold enough (one of the best arguments to allure an unstable mind to Popery). M^r. *Bolton* being at that time poore in minde and Purse, accepted of the motion, and a day, & place was appointed in *Lancashire*, where they should meet, and from thence take ship-

His conuersion

* He was for his eloquence called *Golden mouthed Anderton* when he was but a *Scholler*.

ping

ping and be gone. M^r. *Bolton* met at the day and place, but M^r. *Anderton* came not, and ſo he eſcaped that ſnare, and ſoone after returned to *Braſen-noſe*, where falling into the acquaintance of one M^r. *Peacocke* Fellow of that Houſe, a learned and godly man, it pleaſed GOD by his acquaintance to frame upon his ſoule that admirable workmanſhip of his repentance and converſion to eternall life, but by ſuch a way of working as the LORD ſeldome uſeth but upon ſuch ſtrong veſſels which in his ſingular wiſdome he intendeth afterward for ſtrong incounters, and rare imployments. The firſt newes he heard of GOD was not by any ſoft and ſtill voice, but in terrible tempeſts and thunder, the LORD running upon him as a gyant, taking him by the necke and ſhaking him to peeces, as he did *Iob*; beating him to the very ground, as he did *Paul*, by laying before him the ugly viſage of his ſins which lay ſo heavy upon him, as he roared for griefe of heart, and ſo affrighted him, as I have heard him ſay, he roſe out of his bed in the night for very

Iob 16. ver. 12, 13, 14.

very anguish of spirit. And to augment his spirituall misery, he was exercised with sowle temptations, *horribilia de* DEO, *terribilia de fide*, which *Luther* called *Colaphum Satanæ*, for as he was parallell with *Luther* in many things as I shall shew anon: so was he in these spirituall temptations which were so vehement upon *Luther*, that the very venome of them dranke up his spirits, and his body seemed dead, * *Vt nec calor, nec sanguis, nec sensus, nec vox superesset*; that neither speech, sense, bloud or heat appeared in him, as *Iustas Ionas* that was by and saw it, reporteth of him: but this sharpe fit of *Luther's* lasted but for one day, but M^r. *Boltons* continued for many moneths, but yet GOD gave him at length a blessed issue, and these grievous pangs in his spirituall birth produced two admirable effects in him (as well as in *Luther*) which many times ensue upon such *hard labour*, an invincible courage and resolution for the cause of GOD, in the which he feared no colours, not the face or force of any; secondly, a singular dexterity in comforting afflicted and wounded spirits, as

* In his Epistle to Melanthon.

shall

shall be likewise further shewed.

Vpon this he resolved to enter into the Ministery, and about the thirty fift yeare of his age was ordained Minister, after which he wholly applied himselfe to the worke of the Ministry, and improoved all his learning and time to that excellent end: A little while after he was in the Ministry, he was by meanes made knowne to M^r. *Iustice Nicolls*, at that time *Serjeant at Law*, who observing the comlinesse of his person and the stuffe that was in him, had it alwayes in his thoughts to advance him, and about the thirty seventh yeare of M^r. *Boltons* age, the personage of *Broughton* in *Northampton shire* falling void, he did by my hand send for him from the *Vniversity* to his chamber at *Serjeants Inne*, and presented him to that living, at which time D^r. *King* late *Bishop of London* being then by accident at the Iudges chamber, thanked him for M^r. *Bolton*, but told him withall, that he had deprived the *Vniversity* of a singular Ornament: Then did he put out his first booke, containing *A discourse of true happinesse*, which he dedicated

10

dedicated to *Serjeant Nicolls* his patron; which for the godlineſſe of the matter, and eloquence of the ſtile therein contained, was univerſally bought up, and divers have confeſſed, that at firſt bought it out of curioſity, for ſome ſweet reliſh in the Phraſe, tooke CHRIST to boote and thereby tooke the firſt beginning of their heavenly taſt.

11 About the fortieth yeare of his age, for the better ſetting of himſelfe in houſe-keeping vpon his Perſonage, he reſolued vpon marriage, and tooke to wife Mr. *Anne Boyſe* a Gentle woman of an ancient houſe and worſhipfull family in *Kent*, to whoſe care he committed the ordering of his outward eſtate, he himſelfe onely minding the ſtudies and weighty affaires of his heauenly calling, in the which for the ſpace of twenty yeares and more, he was ſo diligent and laborious, that twice every Lords day hee preached, and Catechized in the Afternoone, in which Catechiſme he expounded the Creed and ten Commandements in a very exact manner; And vpon every holy-day, and on euery friday before the Sacra-

ment

ment he expounded some Chapter, by which meanes he went over the greater portion of the Historicall part of the Old and New Testament. And in them all, as was well observed by a learned and graue * Divine that preached at his funerall, he prepared nothing for his people but what might have served a learned Auditory, and in all his preachings he still aimed next to the glory of God at the Conversion of soules, the very crowne and glory of a good Minister at the appearing of that great day: and herein GOD wonderfully honoured his Ministery in making him an aged father in CHRIST, and to beget many sonnes and daughters vnto righteousnesse; for I may truely say, many hundreds were either absolutely converted, or mightily confirmed, or singularly comforted in their grievous agonies by his Ministery: for he had such an art in this kinde of relieving afflicted consciences, which hee acquired, partly by great paines and industry in searching into that skill, but chiefly by that manifold experience he had in himselfe and others, that he was sought to

* Mr. Estwick in his Sermon at his funerall.

farre

farre and neare, and divers from beyond the seas desired his resolution in divers cases of Conscience, which was the onely cause that made him put forth that last learned and godly Treatise of his, which he stiled; *Instructions for a right comforting afflicted consciences.*

12 And though in his manner of preaching he was a *Sonne of thunder*, yet unto bruised reeds and those that mourned in spirit, hee was as sweete a sonne of Consolation as ever I heard, and with a very tender and pitifull heart powred the oyle of mercy into their bleeding wounds. He (as was said of *Luther*) was a mighty opposite to the Divels kingdome, and had a singular skill to discerne his sleights and that cunning craftinesse whereby hee lies in wait to deceive. He ever thought that there was no such way to cast downe the strong holds of Sathan and to batter his kingdome, then after the steps of *Iohn the Baptist*, to lay the axe close to the roote of sinne, and to set it on with such power, as that the Divell and all his agents were not able to resist it. By this meanes

he

he got ground of Satan and wasted his kingdome, and *there were daily added to his Ministery such whose hearts were softned thereby.* And in all his Sermons he ever used to discover the filthinesse of sinne, and to presse very powerfully upon the conscience the duties of Sanctification, in expression whereof three things were remarkeable in him.

1. Such courage and resolution of spirit as is scarcely to be found in any. I am perswaded that in the cause of GOD he could have beene contented with *Martin Luther, totius mundi odium & impetum sustinere; to have undergone the rage and violence of the whole world,* whereby he gave such vigour unto the truth he delivered, that it pierced betweene the very joynts and the marrow.

2. Impartiality; he would spare none in their sinnes either great or small, he knew he was to deliver his Masters will, with whom was no respect of persons.

3. His wisedome; as he was of high courage, so was it excellently tempered with wisdome, descryed in these foure things. 1. In

all

all his denunciations againſt ſinne, he never perſonated any man whereby to put him to ſhame, unleſſe his owne inward guiltineſſe cauſed him to apply it to himſelfe. 2. Hee would never preſſe upon the conſcience the guiltineſſe of ſinne, but he would fortifie it by Scripture, by the ancient Fathers (in which he was ripe and ready) and the concurrence of the beſt Orthodoxe Writers, to ſtop the mouth of all ſlanderers that ſhould accuſe his doctrine, either of novelty or of too much preciſeneſſe. 3. When he had ſearcht the conſcience to the very quicke (as he would doe) he ever offred CHRIST in all his beauty and ſweetneſſe, and powred it forth upon the conſcience with ſuch a torrent of Eloquence as would haue melted the hearts of any, but thoſe which obſtinately refuſed the voice of that powerfull charmer. 4. He would alwaies proteſt unto his people, that it was a trouble and griefe to him to preach againſt their ſinnes, hee delighted not to vexe any of their conſciences, he ſhould be glad the caſe was ſo with them, that hee might only preach the riches of the mercies

in

in CHRIST all his dayes; But he knew no other way to pull them out of the ſnare of Satan and ſtate of darkeneſſe then the way he tooke, without drawing the horrible ſin of Bloud-guiltineſſe upon his ſoule.

But that which made his preaching more illuſtrious, was that burning and ſhining light which appeared in his life and converſation in theſe five particulars.

1. His Piety, wherein I need not ſay much, for that ſecond booke of his concerning *directions for walking with* GOD, were framed out of the pious Meditations of his owne heart as a guide for himſelfe for the ordering of his ſteps in the waies of righteouſnes, which he ſo ſtrictly obſerved throughout the courſe of his life that (allowing to him his frailties and infirmities, which the holieſt men while their fleſh is upon them ſhall not be freed from) hee could not bee juſtly taxed by any, no not his very enemies (if he had any ſuch) of any groſſe and [b] ſcandalous ſinnes ſince his firſt converſion from them. And no marveile if hee attained to ſuch a height of holineſſe when he was lifted

Piety.

[a] Et certè ea eſt ſemperq; fuit hominum omnium etiam piorum & Chriſtianorum vita, vt ſemper etiam in optimis & caſtiſſimis moribus tamen aliquid poſſis deſiderare. *Iewel. Apol. Aug. p. 64.*

[b] Sanctorum vitam inveniri poſſe dicimus ſine crimine: ſine peccato autem qui ſe vivere exiſtimat non id agit vt peccatum non habeat, ſed ut veniam non accipiat. *Aug. Enchir.*

uphither by the wings of prayer. His constant course was to pray sixe times a day, twice by himselfe in private, twice in publique with his family, and twice with his wife. Besides, many daies of private humiliation and prayer ever before the receiving of the Communion, and many daies besides, for the miseries of the Churches in *France* and *Germany*, *&c.* which he performed with such ardencie of spirit, that as was said of *Martin Luther*, *He used such humility as in the presence of Almighty* GOD, *but such fervencie and faith, as if he had beene talking with his friend.* And GOD heard his prayers, for to the comfort of his soule a litle before his death, he heard of the mighty victories obtained by the King of *Sweden* against the Emperour to the astonishment of all the world, that those eyes which now behold it with joy, doe scarce beleeve themselves in the fruition of it. *When the* LORD (saith the Psalmist) *turned againe the captivity of Zion, wee were like them that dreame.* So indefatigable were the paines of this godly man in his private devotions and publike preaching, that

Tria faciunt Theologum; Oratio, meditatio, tentatio. *Luther. This Author was exercised in them all.*

Psal. 126. ver. 1.

that being advised by Physitians for his healths sake, to breake off the strong intentions of his studies; he rejected their counsell, accounting it greater riches to enjoy CHRIST by those fervent intentions of his minde, then to remit them for the safeguard of his health: Much like the speech of that *famously learned Dr. Reynolds* to the Doctors of *Oxford*, comming to visit him in his last sickenesse (contracted meerely by his exceeding paines in studie, by which he brought his body to a very [illegible]) who earnestly perswading him that he would not *perdere substantiam propter accidentia*, i.e. *to loose his life for learning*, he with a sweete smile finely answered out of the Poet. *Nec propter vitam vivendi perdere causas:* *Iuuenal.*

Nor yet for love of life loose that dare I,
Which is the cause I live, my industry.

2. For his Gravity, he was of a very comely presence, he had a countenance so finely tempered with gravitie and austerity, that hee in a manner commanded respect from others; insomuch that many forbare to speake or act unseemely things in his pre- *Gravity.*

ſence, that would not have beene ſo modeſt in other company: Such a Majeſtie doth grace imprint upon the countenances of holy men, that they draw reſpect from the greateſt: this made thoſe perſecuting Emperours to feare the verie faces of thoſe poore Chriſtians that appeared before them: And this cauſed *Conſtantine* the Great ſo to honour the countenance of Old *Paphnutius* though disfigur'd by the loſſe of his eye, that he did often for his delight kiſſe the hollow of that eye which was loſt for the cauſe of CHRIST. So true is that of *Salomon*, wiſedome cauſeth the face to ſhine, and the rigour of the countenance to bee changed.

Socrates lib. 1. c. 8.

Zeale.

3. He was very Zealous for GOD, not onely by the power of his Miniſtery in converting many, wherein GOD had wonderfully bleſſed him, but in any publike or private good that tended to the honour of GOD, to whoſe glory he wholly ſacrificed himſelfe and all his ſtudies, which I can the more ſafely affirme, in that I know he hath divers times refuſed preferment from ſome of the Nobi-

A true argument that he ſought not great things to himſelfe.

lity

lity and Prelates of this Kingdome, and for no other cause in the world, but that hee might not be divorced from that countrey where his Ministery was so much embraced and wrought so good effects.

4. But zeale is oft of such violent motion, that as the antient Philosophers supposed of the *primum mobile*, that if the motion thereof were not finely cooled and allayed by the *cœlum Christallinum* next to it, it would set all the Orbes on fire; and therefore the zeale of this Reverend man was alwayes tempered with singular Wisedome and discretion, for though in all his Sermons he prest mightily upon the conscience of his hearers, who many times like babes childishly wrangled at the breasts which should nourish them, yet were they never able to resist the authority by which he spake, so that for the space of 22 yeares being the whole time that his Lamp of light shined in *Northampton* Shire, his doctrine was never drawne into question either for error or schisme: so studious was hee ever of the unity and peace of the Church of ENGLAND which hee dearely *Wisdome.*

loved that none could juſtly quarrell with him, but Papiſts and other Sectaries, as alſo others that were corrupted with error or evill life.

Charity. 5. Laſtly for his Charity, hee was ever univerſally bountifull, but eſpecially he exceeded in thoſe publike diſtreſſes of *Germany*, *France*, *Bohemia*, *&c.* and to thoſe that ſtood in true neede: for the enabling of himſelfe hereunto, I have heard him often ſay (& he made it evident to me) that ever ſince he was Miniſter of *Broughton*, he ſpent every yeare all the revenewes of his Parſonage (which was of good valew) in the maintenance of his family and acts of hoſpitality and charity; And that the eſtate wherewith GOD hath bleſſed him otherwiſe, was meerely raiſed by that temporall eſtate hee had at firſt. Let them therefore of his owne coate from henceforth ceaſe to traduce him, whom they never did nor dare to imitate. I am ſure the Towne of *Broughton* will ever bleſſe GOD for his charity: for when that lamentable fire was among them, *September* 21. *Anno Dom.* 1626. beſides the many pounds

he

he ſpent out of his owne purſe, he was a chiefe meanes that by the only ſupply of the country without any Letters Patents from above, their houſes which were burnt down unto the ground were all new built, and their outward eſtates liberally ſuſtained and upheld. Nay ſuch was his charity, that though ſome of his owne towne had not onely ſlandered his Miniſtry, but wronged him in his tithes, yet he put it up, and never called them to queſtion as he might, nor ever had any ſuite with them. So that I may for concluſion ſumme up this in that wittie commendation of *Nazianzen* on *Baſill* the Great, *He thundered in his Doctrine, and lightned in his converſation.*

Oratio funebr. in laudem Baſilij.

This ineſtimable treaſure it pleaſed GOD to put in an earthen veſſell, and about the beginning of *September* laſt, began to breake it by viſiting him with a *Quartan ague*; a diſeaſe which brought *Calvin* to his end, and by the judgement of the beſt Phyſitians, by reaſon of the long & grievous paroxyſmes whereby it afflicts, is ever deemed mortall vnto old men: and ſo it appeared to him,

14. *His ſickeneſſe.*

for perceiving after two or three fits that it mastered his strength, he patiently submitted to indure, what by strugling hee could not overcome; And called for his *Will* which he had made long before, and perfecting some things in it, he caused it to be laid up, and afterwards wholly retired into himselfe, quitting the world and solacing his soule with the meditation of the joyes of heaven, which he had provided to preach to his people, for having compiled an elaborate discourse, *de quatuor Novissimis*, of the foure last things, DEATH, IVDGEMENT, HELL *and* HEAVEN, an argument that some Iesuites and Friars have bungled in, and having finished the three former, told them that the next day he would treat of Heaven: But the day before being Saturday he was visited with sickenesse, and never preached after. GOD then preparing him for the fruition of those inexplicable joyes which hee had provided for his people in contemplation.

15. His sickenesse though it was long and sharpe, yet he bare it with admirable patience, for he saw Him that *was invisible*, and his whole

whole delight was to bee with Him, often breathing out such speeches as these whiles the violence and frequencie of his fits gave him any intermission, *Oh when will this good houre come; when shall I bee dissolved, when shall I bee with CHRIST?* Being told that it was indeed better for him to be dissolved, but the Church of GOD could not misse him nor the benefit of his Ministery. To which he thus sweetely replyed with *David*: *If I shall finde favour in the eyes of the LORD hee will bring mee againe and shew me both it and his habitation, but if otherwise, loe heere I am, let him doe what seemeth good in his eyes.* Being asked by another, whether hee could not bee content to live if GOD would grant him life, he thus answered; *I grant that life is a great blessing of GOD, neither will I neglect any meanes that may preserve it, and doe heartily desire to submit to GODS will: But of the two I infinitely desire to be dissolved and to bee with CHRIST.* 2. Sam. 15. 25, 26.

In the time of his sickenesse there came many to visit him, but hee admitted none but his intimate friends, using a 16.

speech

speech of * Saint *Auguſtine*, who deſired ten daies before he died, none might come to him, that he in that time might the better fit himſelfe for GOD. But to thoſe that came to him he gave very godly and wiſe exhortations ſuting to their callings and conditions, for although his body was waſted with continuall fits towards the Cloſe of his life, yet his underſtanding and memory was as active and quicke as in the time of his health. He encouraged the Miniſters that came to him, to be diligent and couragious in the worke of the LORD, and not to let their ſpirits faint or droope for any affliction that ſhould ariſe thereupon. To all that came to him, he bad them make ſure of CHRIST, before they came to die, and to looke upon the world as a lump of vanity; He thanked GOD for his wonderfull mercy to him in pulling him out of hell in ſealing his Miniſtry with the converſion of many ſoules, which he wholly aſcribed to his glory.

* Antè dies firme decem quàm exiret è corpore à nobis poſtulavit præſentibus, ne quis ad eum ingrederetur, niſi ijs tantum horis quibus medici ad inſpiciendum intrarent, vel cum ei inferretur refectio, & ità obſervatum ac factum eſt, & omni illo tempore orationi vacabat. *Poſſid. de vit. Auguſt.*

17. About a weeke before he died, when his ſilver cord began to looſen, and his golden boule to breake: He called for his wife, and deſi-

desired her to beare his dissolution, which was now at hand, with a Christian fortitude, a thing which he had prepared her for by the space of twenty yeares, telling her that his approaching death was decreed upon him from all eternity, and that the counsell of the LORD must stand, and bad her make no doubt but shee should meete him againe in Heaven: And turning toward his* children told them, that they should not expect hee should now say any thing to them, neither would his ability of body and breath give him leave, he had told them enough in the time of his sicknesse and before, and hoped they would remember it, and verily believed *that none of them durst thinke to meete him at that great Tribunall in an unregenerate state.* About two daies after, divers of his Parish comming to watch with him, he was moored *by a friend* that as he had discover'd to them by his Doctrine, the exceeding comforts that were in CHRIST, he would now tell them what he felt in his soule. *Alas* (said he) *doe they looke for that of me now that want breath and power to speake? I have told them enough in my*

Isay 46.

* *He had five Children, one sonne, and foure daughters.*

my Ministry: But yet to give you satisfaction, I am by the wonderfull mercies of GOD *as full of comfort as my heart can hold, and feele nothing in my soule but Christ with whom I heartily desire to be*; And then looking upon some that were weeping, said, *Oh what a deale adoe there is ere one can die!*

The night before hee died, when the doores without began to be shut, and the daughters of Musicke to bee brought low, and hee lying very low with his head, expecting every moment when the wheele should be broken at the Cisterne, yet being told that some of his deare friends were then about him to take their last farewell, He caused himselfe to be lifted up, and then like old *Iacob bowing himselfe on his beds-head*, after a few gaspings for breath, hee spake in this manner. *I am now drawing on apace to my dissolution, and am just in the Case of* * *Sir* Iohn "Pickering, *Hold out Faith and patience, your "work will speedily be at an end*: And then *shaking them all by the hands, prayed heartily, and "particularly* for them, and desired them *to "make sure of heaven, and to* beare in minde "*what*

* *A Iustice of Peace in* Northampton *Shire, whose vertuous memorie I can never think of but in the phrase of the Apostle,* The world was not worthy of him, *Heb.* 11.

"what he had formerly told them in his Minis-
"try, protesting to them, that the doctrine which
"he had preached to them for the space of twenty
"yeares was the truth of GOD *as he should an-*
"swer it at that great Tribunall of CHRIST, *be-*
"fore whom he should shortly appeare. This he spake when the very pangs of death were upon him. Whereupon a very deare friend of his taking him by the hand, and asking him if he felt not much paine, *Truely no* (said he) *the greatest I feele is your cold hand.* And then speaking to be laid downe againe, hee spake no more untill the next morning when he tooke his last leave of his Wife and Children, prayed for them and blessed them all, and that day in the afternoone about five of the clocke, being *Saturday* the 17. day of *December. Anno Dom.* 1631. in the LXth. yeare of his age yeelded up his spirit to GOD that gave it, and according to his owne speech celebrated the ensuing Sabbath in the Kingdome of Heaven. Thus in the space of fifteene weekes was the first and most glorious light put out in *Broughton*, that ere that Towne injoyed or that many ages wil render againe.

And

And thus haue you (good reader) the Life and Death of this very learned and godly man truly ſet forth: if any man ſhall contradict any thing that I haue written of him; I ſhall not be carefull to anſwer him: For if he be good, and well knew *Mr Bolton*, he will not haue the face to obiect: If he be * bad, I hold him not worth anſwering: I ſhall onely ſay to him in the language of *Tacitus, didicit ille maledicere, & ego contemnere*, He hath taught his tongue to ſpeake ill, and I haue learned to contemne it.

* Contra Sycophantæ morſum non eſt remedium. Sen.

20. There is onely one obiection which I will anſwer, and noe more, which beganne to bee muttered in his life time and is now likely to make a lowder noyſe, if it bee not put to ſilence.

Ob. This preaching twice a Sabboth is more then needs, halfe of it is but *prating*: And Miniſters under the Goſpell may take more libertie, and are not tied to ſuch preciſenes and ſeverity of life as hee uſed.

Anſ. I will not grace this obiection ſo much as to bee long in anſwering it: The former part of this obiection this learned Author

In

in his Booke of *Walking with God*, and in his Epistle to his last Booke dedicated to that religious noble Knight, *S^r. Robert Carre*, both by reasons and the constant practise and precepts of the ancient *Fathers*, preaching twice a day, sometimes every day, hath abundantly and unanswerably confuted. I will onely adde two examples of later times, the one of renowned *Calvin* (the glorie of his age) who Preached or Lectured almost euery day, and some dayes twice; which Preachings were so excellent that they were the matter of those laborious and learned *Commentaries* of his upon the Bible, which occasioned D. *Reynolds* aptly and truly to call him *doctissimus & fidelissimus Scripturæ interpres*, the most learned and faithfull expounder of Scripture. The other of our most precious *Iewell*, who was a very frequent and constant Preacher, and hastned his own death this way: for, riding to preach at *Lacock* in *Wilt-Shire*, a gentleman that met him perceiving the feebleness of his body, (which he had wasted out in such spirituall labours) advised him for his healths sake to returne

In vita Calui. per Theodor. Bez. & Melch. Adam.

returne home againe. To whom this godly Biſhop by way of alluſion to that braue ſpeech of * *Veſpatian* the Emperor thus excellently replyed, *Oportet epiſcopum concionantem mori*, which in the * ſtorie of his life is thus engliſhed, *It becommeth beſt a Biſhop to die preaching in the pulpit.* And ſo he did, for preſently after the Sermon hee was by the reaſon of ſicknes forced to his Bedd, from whence hee never came off, till his tranſlation to Glory.

* Oportet imperatorem ſtantem mori. *Xiphil. in vita Veſpat.*

* Dr. *Humphrey in the life of B. Iewell.*

For the latter part of the Objection touching that preciſenes of life that was in him and which ought to bee in the Miniſters of GOD, Let him that thus obiecteth, but well read and minde thoſe ſtrict precepts of the Apoſtle *Paul* to *Timothy* and *Titus*, the examples of primitiue times and thoſe preciſe injunctions for the Clergy that are diſperſed throughout the whole body of the Canon Law and to come neerer home in the [b] Prouinciall Conſtitutions of Canterbury, But eſpecially in thoſe excellent reformed Eccleſiaſticall Lawes compiled by the two and thirty Commiſſioners (whoſe names I haue ſeene

1. Tim 3. Tit. 1.

[b] A crapula & ebrietate quæ honeſtatem eorum deformant omnes omnino clerici abſtineant & vigilanter. *Steph. in Concil. Oxon.*

under * *King* EDVVARD the ſixths owne hand appointed by him for the purgation of that foule body of the Canon Lawe) and I doubt not but hee that ſo obiecteth will either be aſhamed of his ill tongue or his ill life.

* M. S. Sr. Rob. Cotton. Conſiſtit hæc deformitas in vanitate habitus. Item in mala ſocietate. Item deformatur hæc honeſtas, cum clericus ſe immiſcet in negotijs ſecularibus. Itẽ intendendo mimis & joculatoribus. Item tabernas ingrediendo, niſi tempore itineris. Item ad aleas & taxillos ludendo, vel eiſdem intereſſendo. Item quocunque ornatu ſuperfluo utendo. *Lindwood lib. 3. de vi. & honeſt. Cleric. fol. 87. b.*

Theſe laſt Lawes were by Royall Authority printed in the Moneth of *Aprill Anno Domini* 1571. and are at this Day (for ought I know) Authenticke rules and Canons amongſt the Clergy: One of theſe Laws touching Miniſters, I will recite in the proper words of the *Law*. *Non ſint compotores, non aleatores, non aucupes, non venatores, non ſycophantæ, non otioſi, aut ſupini, ſed ſacrarum literarum ſtudijs, et prædicationi verbi et orationibus pro Eccleſia ad* DOMINVM *diligenter incumbant. Refor. legum* ECCLES. *Tit: de* ECCLES. *et Miniſt. Cap. 4. Fol. 48.*

Nay that Councell or rather *Conſpiracy* of *Trent*, as *Biſhop Iewell* cals it, of which I may ſay as was ſaid of *Ithacius*, that the hatred of the *Priſcillian* hereſy was all the virtue hee had: So all the goodnes of this Councell chiefely conſiſted in the reformation

Iewell Apol.

of the badnes of the Clergy. Heare how precisely it speakes in it owne Language *Nihil est quod alios magis ad pietatem & Dei cultum assiduè instruat, quàm eorum vita et exemplum qui se divino ministerio dedicarunt &c. Quapropter sic decet omninò clericos in sortem Domini vocatos vitam moresque suos omnes componere, ut habitu, gestu, incessu, sermone, alijsque omnibus rebus nil nisi grave, moderatum, et religione plenum præ se ferant: levia etiam delicta, quæ in ipsis maxima essent, effugiant, ut eorum actiones cunctis afferant venerationem, &c. Statuit sancta Synodus, ut quæ aliàs a summis Pontificibus et à sacris Concilijs de Clericorum vita, honestate, cultu, doctrinâq; retinendâ, ac simul de luxu, commessationibus, choreis, aleis, ac quibuscunq; criminibus, nec non * secularibus negotijs fugiendis copiosè ac salubriter sancita fuerunt, eadem imposterum ijsdem pœnis, vel maioribus, arbitrio Ordinarij imponendis observentur: nec appellatio executionem hanc quæ ad morum correctionem pertinet suspendat. Concil. Triden: sess: 22. Cap: 1.*

* Veteres Canones Apostolorum illum episcopum, qui simul & civilem magistratum & ecclesiasticam functionem obire velit, jubent ab officio summoveri. *Can. 8. Iew. Apol. pag. 122.*

If any man have any more Objections against this Reverend and gratious Author

thor I will giue him no other anſwer then our Sauiour did to that *Curious queſtioniſt Goe thou and doe likewiſe*. And I make no doubt but that all theſe Cauills againſt him (for they can bee no other) will by a ſweete and ſacred exchange bee reſolued into earneſt contentions after that happines which hee now enioyes at his right hand where is, *Fulnes of ioy and pleaſures for euermore*. Luke 10.37.

Mr. BOLTONS FOVRE LAST *THINGS*:

DEATH, IVDGEMENT, HELL, HEAVEN.

ISA. XXVI.

In that day shall this song be sung in the land of Iudah, &c.

WE have here in this Chapter, First, A *Consolation* for GODS people in the time of their Captivity. The Summe whereof is this: Though all things seeme to threaten ruine, and tend towards confusion; yet the issue wilbe, that GOD will most mercifully rescue and relieve His owne; who afterwards, will not onely themselves acknowledge

and magnifie His miraculous hand in their preſervation and ſupport, but alſo ſtirre up others to rely wholly upon that mighty LORD, that never did, or ever will faile or forſake any that put their truſt in Him. In the ſeven firſt Verſes.

Secondly, An *Inſtitution* or *Inſtruction*, How the godly ſhould carie themſelves in the time of croſſes and chaſtiſements; and what difference there is betweene them and the graceleſſe in ſuch Caſes. From Ver. 7. to the end.

In the firſt Part we may take notice, and into our conſideration theſe three Points.

1. Proviſion of a comfortable *Song* for the people to carie with them, as it were into Captivity, and the fiery Triall; that in the midſt of their preſſures they might be eaſed and refreſht with a conceit, that the Day would come, wherein they ſhould joyfully ſing the ſong of enlargement, and ſalvation, Ver. 1. Though when they *ſate downe by the rivers of Babylon*, their hearts would not ſerve them to ſing any *Song of Zion*, but fell aſunder in their breſts like drops of water, yet aſſuredly, all GODS faithfull Ones, who believed His Prophet and Promiſes, would in the meane time ſecretly ſweeten their ſorrowes and ſufferings, with a patient expectation of this happy Day, and heavenly mirth.

2. The Song it ſelfe, Ver. 1, 2, 3. Wherein we may conſider, 1. The Time, when the Song ſhall be ſung: *In that Day*] which we may vnderſtand, 1. Hiſtorically, literally, typically, of the Iſraelites deliverance out of Babylon, and the miſerable

ſlavery

ſlavery thereof. 2. Anti-typically, of the bleſſed enlargement of Gods Elect out of the ſnares and bondage of the Devill. 3. And myſtically alſo, as ſome Divines thinke, of the joyfull coming of Chriſtians out of ſpirituall Babylon, *Rev.* 17. 5. and from under the tyrannie of Antichriſt. 4. Complementally, of gathering the Saints out of this vale of teares, and from the eager purſuit of that great red Dragon, and the powers of darkneſſe, into *Ieruſalem* which is above, where they ſhall joyfully ſing triumphant Halelujahs in the higheſt heaven for ever and ever, *Galat.* 4. 26. 2. The Matter of the Song; which is, *Salvation*, Ver. 1. *Peace*, Ver. 3. *Holy company*, Ver. 2. Pure pleaſure, comfort, ſound contentment, &c.

3. An Exhortation, or exhortatory apoſtrophe, to truſt in *Iehovah*. And there is added, for *ever*; leſt upon Gods delay, and reſpiting reliefe, we ſhould deſpaire, or have recourſe unto the *arme of fleſh*. Reaſons to enforce this exhortation are three. 1. In Him is צורי עולמים *rupes ſæculorum*, everlaſting ſtrength, Ver. 3. A *rocke of eternity*, upon which we may for ever ſweetly and ſafely reſt and repoſe our ſelves, amidſt the many furious ſtorms and boiſterous waves of this troubleſome world. 2. He is able to tame, take downe, and trample in the mire, the inſolency and pride of the moſt raging perſecutors, Ver. 5. And to raiſe His, though never ſo low and languiſhing, to ſet them upon a Rocke of ſafety and ſalvation for ever, and to give them the neckes of their enemies to tread upon, Verſe 6. 3. Hee *weighes* and watches over

the waies of the *just*, Verse 7. See *Ieremie* 17. 7.

Now whereas the Prophet in the first place doth furnish the people of GOD before hand with a strong counter-comfort and cordiall against their faintings in the furnace of affliction, we may thence be instructed; that,

DOCT. *It is an holy wisdome, and happy thing to treasure up comfortable provision against the Day of calamity.*

It is good counsell, and a blessed course, to store up comfort against the evill Day.

He that gathereth in Summer, (saith *Salomon*) *is a sonne of understanding: But he that sleepeth in Harvest, is a sonne of confusion*, *Prov.* 10. 5. If not by an immediate sense, yet by a warrantable analogy and good consequent this Place will beare this Paraphrase.

That man which now in this faire and seasonable Sun-shine of his gracious visitation is lull'd asleepe with the Syren-songs of these sensuall times upon the lap of pleasure; swims downe the temporizing torrent of these last and lewdest daies with full saile of prosperity and ease, against the secret wasts and counter-blasts (as it were) of a reclaiming conscience, as thousands do, to their utter undoing for ever; mis-spends his golden time, and many goodly opportunities of gathering spirituall *Manna*, in grasping gold, gathering wealth, growing great, greatning his posterity, clasping about the arme of flesh, satisfying the appetite, and serving himselfe: In a word, he that while it is called *Today*, turnes not on Gods side, and by forward-

neſſe and fruitfulneſſe in His bleſſed waies, treaſures up comfort and grace againſt his ending houre, ſhall moſt certainly upon his bed of death, and illumination of conſcience, find nothing but horrible confuſion and feare, extremeſt horrour, and inſupportable heavineſſe of heart: his ſoule muſt preſently downe into the kingdome of darkneſſe, and bottome of the burning lake, there to lie everlaſtingly in tempeſtuous and fiery torments, the ſting and ſtrength whereof doth not onely ſurpaſſe the pens and tongues of Men and Angels, but the very conceipt of thoſe that ſuffer them, which if a man knew, he would not endure one houre for all the pleaſures of ten thouſand worlds: His body (the pleaſing and pampering whereof hath plunged him into ſuch a ſea of calamity and woe) muſt deſcend into the houſe of death, an habitation of blackneſſe and cruelty: lie downe in a bed of *duſt* and rottenneſſe *covered with wormes*, guarded and kept full ſure by the Prince and powers of darkneſſe *unto the judgement of the great Day:* and then the whole man muſt become the woful object, of the extremity and everlaſtingneſſe of that fierceſt and unquenchable wrath, which, like infinite rivers of brimſtone, will feed upon his ſoule and fleſh, without remedie, eaſe, or end.

But that happy man, which in the ſhort ſummers day of his miſerable and mortall life, gathers grace with an holy greedineſſe, plies the noble trade of Chriſtianity with reſolution and vndauntednesſe of ſpirit, againſt the boiſterous current and

corruptions of the times; growes in godlineſſe, GOD's favour, and fruits of good life; purchaſes and preſerves (though with the loſſe of all earthly delights) peace of conſcience, one of the richeſt treaſures and rareſt jewels that euer illightened and made lightſome the heart of man in this world: I ſay that man, though never ſo contemptible in the eyes of the worldly wiſe; though never ſo ſcornfully trod upon and overflowne by the tyranny and ſwelling pride of thoſe ambitious ſelfe-flattering Giants, who, like mighty winds, when they have bluſtered a while, breathe out into naught, ſhall moſt certainly upon his dying-bed meet with a glorious troupe of bleſſed Angels, ready and rejoycing to guard and conduct his departing Soule into his *Maſters joy*. His body ſhalbe preſerved in the grave by the all-powerfull providence, as in a Cabinet of reſt and ſweeteſt ſleepe, perfumed by the buriall of our bleſſed SAVIOVR, untill the *glorious appearing of the great* GOD. And then, after their joyfulleſt re-union, they ſhall both be filled, and ſhine thorow all eternity, with ſuch glory and bliſſe, which in ſweetneſſe and excellency doth infinitely exceed the poſſibility of all humane or Angelicall * conceipt.

Thus you ſee in ſhort, what a deale of confuſion that miſerable man heapes up for his precious Soule againſt the Day of wrath, which ſpends

* Quæ lingua, vel quis intellectus capere ſufficit illa ſuperna civitatis quanta ſint gaudia; Angelorum choris intereſſe, cum beatiſſimis ſpiritibus gloriæ conditoris aſſiſtere, præſentem DEI vultum cernere, incircumſcriptum lumen videre, nullo mortis metu affiti, incorruptionis perpetuæ munere lætari, &c. *Gregor. Hom.* 37. in Evang.

the

the ſpan of his tranſitory life after the waies of his owne heart: and how truly he is a ſonne of underſtanding, who in the few and evill daies of ſhort abode upon earth, treaſures up grace and ſpirituall riches againſt the dreadfull winter night of death.

For I would have you underſtand, that by *comfortable proviſion*] I meane not,

Lands, livings, or large poſſeſſions; I meane not wealth or riches: Alas! Theſe will *not profit in the day of wrath, Prov.* 11. 4. They certainly *make themſelves wings*, and in our greateſt need, will *flie away as an Eagle toward heaven, Prov.* 23. 5.

I meane not ſilver or gold: they ſhall not *be able to deliver in the Day of the Lords wrath, Zeph.* 1. 18. Will he eſteeme thy riches? no not gold, nor all the forces of ſtrength, *Iob* 36. 19.

I meane not top of honour, or height of Place: this (without religion) ſerves onely to make the downfall more deſperate and remarkable. They are rais'd on hie, ſaith the very Poet, that their ruine may be more irrecoverable. But what do I meddle with the Poet? the Prophet is plaine and peremptory againſt the pride of ambition: *Thy terriblene ſſe hath deceived thee, and the pride of thine heart: O thou that dwelleſt in the clefts of the rocke, that holdeſt the height of the hill: Though thou ſhouldeſt make thy neſt as high as the Eagle, I will bring thee downe from thence, ſaith the Lord, Ier.* 49. 16.

I meane not the arme of fleſh, or Princely favours. Aſſuredly, that man which gratifies great Ones to the wounding of his conſcience by the

formall ſlavery of baſeneſſe and inſinuation, or any ill offices of ambitious ſervitude in feates of irreligious policy, injuſtice, cruelty, turning Turk and traitour to thoſe that truſted him, &c. ſhall at laſt receive no other recompence of ſuch abhorred villany, when divine vengeance begins to take him in hand, than that which juſtly fell upon *Judas* (in the extremity of his anguiſh and ſorrow) from the *chiefe Prieſts and Elders*, *Matth.* 27. 4. If ever great men, or earthly Potentates did take their flattering ſlaves out of the hands of GOD, at that higheſt Tribunall, or were able to free a guilty ſoule from eternall flames; it were ſomething to grow rich, and riſe by vile accommodations, and ſerving their turne in the meane time. But ſuch a man ſhall certenly (in the day of his laſt and greateſt need) be caſt with horrible confuſion of ſpirit, and incurable griefe of heart, upon *Wolſies* rufull complaint, and cry out when it is too late: *Had I beene as carefull to ſerve the* GOD *of heaven, as my great Maſter on earth; he had neuer left me in my gray haires.* Favours of greatneſſe may follow a man in faire weather, and ſhine upon his face with goodly hopes and expectation of great things; but in ſhipwracks even of worldly things, where all ſinks, but the ſorrow to ſave them; or eſpecially upon the very firſt tempeſt of ſpirituall diſtreſſe, they ſteere away before the Sea and Wind, leaving him to ſink or ſwim; without all poſſibility of helpe or reſcue, even to the rage of a wounded conſcience, and gulfe many times of that deſperate madneſſe, which the Prophet deſcribes

scribes *Isa.*8.21,22. *He shall fret himselfe, and curse his King and his* God, *and looke upward. And he shall looke unto the earth: and behold trouble and darknesse, dimnesse of anguish, and he shalbe driven to darknesse.*

By *comfortable Provision* therefore, I meane treasures of a more high, lasting, and noble nature: The blessings of a better life, comforts of godlinesse, graces of salvation, favour and acceptation with the highest Majesty, &c. They are the riches of heaven onely which we should so hoard up, and will ever hold out in the times of trouble, and Day of the Lords wrath. Amongst which, a sound faith, and a cleare conscience are the most peerlesse and unvaluable jewels; able by their native puissance, and infused vigour, to pull the very heart (as it were) out of Hell, and with confidence and conquest to looke even Death and the Devill in the face. There is no darknesse so desolate, no crosse so cutting, but the splendor of these is able to illighten, their sweetnesse to mollifie.

So that the blessed counsell of CHRIST, *Mat.* 6. 19, 20. doth concurre with, and confirme this Point: *Lay not up for your selves treasures upon earth, where moth and rust doth corrupt; and where theeves breake thorow and steale. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where theeues do not breake thorow, nor steale.*

By *moth* and *rust* those two greedy and great devourers of gay clothes, and glistering treasures, two capitall vanities upon which worldlings dote, and two greatest inchanters of mortall men, are insinuated,

ſinuated, and ſignified unto us all thoſe iron teeth, and devouring inſtruments of mortality, by which corruption eats into the heart of all earthly glory, waſts inſenſibly the bowels of the greateſt bravery, and ever at length conſumes into duſt the ſtrongeſt ſinewes of the moſt Imperiall Sove-raignty under the Sun. Somtimes, *A day, an houre, a moment, is enough to over-turne the things, that ſeemed to have been founded and rooted in Adamant.* The LORD of Heaven hath put a fraile and mor-tall nature, a weake and dying diſpoſition into all worldly things. They ſpring and flouriſh, and die. Even the greateſt and goodlieſt Politique Bodies that ever the earth bore, though animated with the ſearching ſpirit of profoundeſt Policy; ſtrengthened with the reſolution and valour of the moſt conquering commanders, ſighted with ea-gle eyes of largeſt depths, fore-ſights and compre-henſions of ſtate, crowned with never ſo many warlike proſperities, triumphs and victorious atchievements, yet like the naturall Body of a man, they had, as it were, their Infancy, youth-full ſtrength, mans ſtate, old age, and at laſt, their grave. We may ſee *Dan.* 2. 35. The glory and power of the mightieſt Monarchies that ever the Sun ſaw, ſhadowed by *Nebuchadnezzars* great I-mage, ſink into the duſt, and become like *the chaffe of the Summers threſhing floores*; upon a windy day.

Dies, hora, momentum, ever-tendis dominationibus ſuffi-cit, quæ adamantinis credebantur radicibus eſſe fundatæ. *Caſaub.* Repentè quidem alta ſeculi corruunt, pulchra tranſeunt. Nam cum ſtare in his floribus ſuis mundus cernitur, repentinâ fortunâ turbatur: aut feſtinâ, & omnia deturbante morte cõcluditur. Vana ergò ſunt gaudia ſeculi, quæ quaſi manentia blanditur: ſed amatores ſuos, citò tranſeundo decipiunt. *Greg. in* 1 *Reg. Cap.* 11.

Vnto all Dominions GOD *hath ſet their periods: who, though he hath given to man the knowledge of thoſe waies, by which kingdomes riſe and fall; yet hath left him ſubiect vnto the affections which draw on theſe fatall changes in their times appointed.* Sr. Walter Raw-leigh P. 1. Lib. 5. Cap. 3. Sect. 13.

Heare

Heare a wise and noble writer speaking to this purpose, though for another purpose: *Who hath not observed, what labour, what practice, perill, bloud-shed, and cruelty, the Kings and Princes of the world have undergone, exercised, taken on them, and committed, to make themselves and their issues Masters of the world? And yet hath* Babylon, Persia, Egypt, Syria, Macedon, Carthage, Rome, *and the rest, no fruit, flower, grasse or leafe, springing upon the face of the earth, of those seeds; No, their very roots and ruines do hardly remaine. All that the hand of man can make, is either over-turned by the hand of man, or at length by standing and continuing consumed.* What trust then or true comfort in the arme of flesh, humane greatnesse, or earthly treasures? What strength or stay in such broken staves of reed? In the time of need, the Worme of vanity will wast and wither them all, like *Ionahs gourd*; and leave our naked soules to the open rage of wind and weather; to the scourges and Scorpions of guiltinesse and feare. It transcends the Sphere of their activity, as they say, and passeth their power to satisfie an immortall soule, to comfort thorow the length of eternity; either to corrupt or conquer any spirituall adversaries. For couldest thou purchase unto thy selfe a Monopoly of all the wealth in the world; wert thou able to empty the Westerne parts of gold; and the East of all her spices, and precious things; shouldest thou enclose the whole face of the earth from one end of heaven to another; and fill this wide worlds circumference with golden heapes and hoards of pearle: diddest thou in the meane

The ruine of the goodliest Peeces of the world, first-shewes the dissolution of the whole.

meane time ſit at the ſterne, and hold the reines in thine hand of all earthly kingdomes, nay, *exalt thy ſelfe as the Eagle, and ſet thy neſt among the ſtarres*; nay, like the *ſun of the morning* advance *thy Throne* even *above the ſtarres of God*; yet all theſe, and whatſoever els thou canſt imagine, to make thy worldly happineſſe compleate and matchleſſe, would not be worth a button unto thee upon thy bed of death, nor do thee a halfe-penny-worth of good in the horrour of that dreadfull time. Where did that man dwell, or of what cloth was his coat made, that was ever comforted by his goods, greatneſſe, or great men, in that laſt and ſoreſt conflict? In his wraſtlings with the accuſations of conſcience, terrours of death, and oppoſitions of hell? No, no: It is matter of a more heavenly metall, treaſures of an higher temper, riches of a nobler nature, that muſt hold out, and helpe in the diſtreſſes of ſoule, in the anguiſh of conſcience, in the houre of death, againſt the ſtings of ſinne, wrath of GOD, and laſt Tribunall. Do you think that ever any glorified ſoule did gaze with delight upon the wedge of gold, that tramples under foot the Sun, and lookes All-mighty GOD in the face? No, no: It is the ſociety of holy Angels, and bleſſed Saints, the ſweet Communion with its deareſt Spouſe, that unapproachable light which crownes GODS ſacred Throne, the beauty and brightneſſe of that moſt glorious Place, the ſhining Body of the SONNE of GOD, the beatificall fruition of the Deity it ſelfe, the depth of Eternity, and the like everlaſting Fountaines of ſpirituall raviſhment

raviſhment and joy, which onely can feed and fill the reſtleſſe and infinite appetite of that immortall Thing with fulneſſe of contentment, and freſh pleaſures, world without end.

Thrice bleſſed and ſweet then is the advice of our Lord and Maſter IESVS CHRIST, who would have us to turne the eye of our delight, and eagerneſſe of affection from the fading gloſſe, and painted glory of earthly treaſures; wherein naturally the worme of corruption and vanity ever breeds, and many times the worme of an evill conſcience attends; the one of which eats out their heart when we expect an harveſt; The other ſeizes upon the Soule in the time of ſorrow, and ſinks it into the loweſt hell: And as Men of GOD, and Sonnes of Wiſdome, to mount our thoughts, and raiſe our ſpirits, and bend our affections to *things above*; which are as farre from diminution and decay, as the Soule from death; and can be no more corrupted or ſhaken, than the Seat and Omnipotency of GOD ſurpriſed. For, beſides that, they infinitely ſurpaſſe in eminency of worth and ſweetneſſe of pleaſure, the comprehenſion of the largeſt heart, and expreſſion of any Angels tongue; they alſo out-laſt the dayes of heaven, and run parallell with the life of GOD, and line of Eternity. As we ſee the Fountaine of all materiall light to powre out his beames, and ſhining abundantly every day upon the world without wearineſſe, emptineſſe, or end; ſo, and incomparably more doth joy and peace, glory and bliſſe, ſpring and plentifully flow every moment with freſh

ſtreames

ſtreames from the face of the *Father of Lights* upon all His holy ones in heaven, and that everlaſtingly. O bleſſed then ſhall we be upon our beds of death, if (following the counſell of our deareſt LORD, who ſhed the moſt precious and warmeſt bloud in His heart to bring our ſoules out of hell) we treaſure up now in the meane time, heavenly hoards which will ever happily hold out, a ſtocke of grace, which never ſhrinks in the wetting, but abides the triall of the ſpirit, and touch-ſtone of the Word in all times of danger, and Day of the LORD: even that accurate, circumſpect, and preciſe walking, preſſed upon us by the Apoſtle, *Eph.* 5.15. Though peſtilently perſecuted and plagued by the enemies of GOD in all ages: And that purity which Saint *Iohn* makes a property of every true-hearted Profeſſour, 1 *Iohn* 3.3. So much oppoſed and bitterly oppreſt by the world; and yet, without which none of us ſhall ever ſee the face of GOD with comfort. If while it is called *To Day*, we make our peace with His heavenly Highneſſe, by an humble continued exerciſe of repentance; by ſtanding valiantly on His ſide; by holding an holy acquaintance at His mercifull Throne with a mighty importunity of prayer, and godly converſation above; by ever offering up unto Him in the armes of our Faith (when he is angry) the bleeding Body of His owne crucified SONNE, never giving Him over, or any reſt, untill He be pleaſed to regiſter and enroll the remiſſion of our ſinnes in the Booke of Life, with the bloudy lines of CHRISTS Soule-ſaving ſufferings, and golden

characters

characters of His owne eternall love. If now, before we appeare at the dreadfull Tribunall of the euer-living GOD, (and little know we whose turne is next) we make our friends in the Court of Heaven: the *blessed Angels*, in procuring their joy and love, by a visible constancy in the fruits, teares, and truth of a sound conversion. The *Spirit of comfort* by a ready and reverent entertainment of His holy *Motions* and inspirations of grace: the *Sonne and Heire* of the King of glory, the Foundation and Fountaine of all our Blisse, in this world and the world to come: from whose meritorious bloud shed and blessed mediation arise all those flouds of mercy and favour, which refresh our Soules in this vale of teares; and also those unknown bottomlesse seas of pleasure, peace and all unspeakable delights, which will superabound, and overflow with new and fresh sweetnesse for ever and ever in the Paradise of GOD. Blessed are they, that ever they were borne, who have already got Him their Advocate at the right hand of His Father. For, besides many other glorious privileges thereby, in all their exigents and extremities, they may be ever welcome to the *Seat of mercy*, and be sure to speed. If a man had a suit unto the King, it were a comfortable and happy thing to find a friend in Court. But if the Kings speciall and choisest Favourite; nay, His own only Son were his Intercessour; how confident would he be to prevaile and prosper, to conquer his opposites, and crowne his desires? Why then should any poore Christian be discomforted

and

and cast downe: nay, why should he not be extraordinarily raised and ravished in spirit with much joyfull hope, and sweet assurance, when he throwes himselfe downe at the Throne of grace; sith the deerest Sonne of the eternall GOD, the Heire of heaven and earth, the Mediator of the great Covenant of endlesse salvation is his Advocate at the hand of His All-mighty Father in the most high and glorious Court of Heaven? Wherefore when an humbled soule, and trembling spirit is sore troubled, and almost turned backe from his purpose of prayer, and prostration at the foot of heavenly Majesty, by entertaining before hand a feeling apprehension of his owne abhorred vilenesse, and the holy purity of GODS all-seeing and searching eye, *which cannot looke on iniquity*; let this consideration comfort and breed confidence, that IESVS CHRIST the *Son of* GODS *love* doth sollicite and tender the suit, who out of His owne sense and sympathy of such like troubles and temptations, doth deale for us with a true, a naturall, and a sensible touch of compassionatenesse and mercy. Shall that blessed Saviour of ours call and cry for a pardon to His Father, for those which put Him to death; who were so farre from seeking unto him, that they sought and suckt his bloud; and shall He shut His eares against the groanes of thy grieved spirit, and heavy sighes of thy bleeding soule, who values one drop of His bloud at an higher price, than the worth of many worlds? It cannot be.

Heb. 4. 15.
Luke 23. 34.

Thus that saying of *Salomon*, and this counsell

of

of CHRIST makes good the truth of the Point, which may further appeare by these Reasons.

1. Taking this counsell betime, and hoarding up heavenly things in this harvest time of grace, mightily helps to asswage the smart, mollifie the bitternesse, and illighten the darknesse of the evill Day. It is soveraigne, and serves to take the venime, sting and teeth, out of any crosse, calamity, or distresse: and so preserves the heart from that raging hopelesse sorrow, which, like a devouring *Harpie*, dries up, dissolves, and destroyes the bloud, spirits, and life of all those who are destitute of such a divine Antidote. What vast difference may we discerne betweene *Iob* and *Iudas*; *David* and *Achitophel, in the daies of evill?* The two men of God being formerly enriched with his favour and familiarity, so behaved themselves, the one in the ship-wracke of his worldly happinesse, the other in the hazard of his Kingdome, as though they had not beene troubled at all: *The* LORD *gave; and the* LORD *hath taken away*, saith *Iob*, when all was gone, *blessed be the name of the* LORD. Iob 1. *If I shall find favour in the eyes of the* LORD, saith *David, He will bring me againe, and shew me both it, and His habitation. But if He thus say, I have no delight in thee: behold, here am I, let Him do to me, as seemeth good unto Him.* 2 Sam. 15. 25. 26. 21. But the spirits of the other two false and rotten-hearted fellowes in the time of trouble were so overtaken, nay, over-whelmed with griefe, that they both hanged themselves.

2. This holy providence before hand may

happily prevent a great deale of restlesse impatiency, reprobate feares, forlorne distractions of spirit, hying to the caves, crying to the mountaines, bootlesse relying upon the arme of flesh; *Cursing their King and their* God, *and looking upward*, roaring out with hideous groanes; *Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burnings?* &c. All which desperate terrours and tumultuations of conscience are wont to surprize and seize upon unholy and unprepared hearts, especially when God's hand is finally and implacably upon them.

3. And we shall hereby excellently honour and advance the glory of Profession; when it shall appeare to the world, and even the contrary-minded are enforced to confesse; that there is a secret heavenly vigour, undauntednesse of spirit, and nobleness of courage which mightily upholds the hearts of holy men in those times of confusion and feare, when theirs melt away within them like water, and *be as the heart of a woman in her pangs*. Worldlings wonder, and gnash the teeth hereat: When they see, as *Chrysostome* truly tels us, the Christian to differ from them in this; that he beares all crosses couragiously; and with the wings (as it were) of faith, out-soares the height of all humane miseries. He is like a Rocke, incorporated into Iesvs Christ, the *Rocke of eternity*, still erect inexpugnable, unshaken, though most furiously assaulted with the tempestuous waves of any worldly woe, or concurrent rage of all infernall powers. But all the imaginary man-

manhood of graceleſſe men doth ever in the day of diſtreſſe either vaniſh into nothing, or diſſolve into deſpaire.

4. Expreſſion of ſpirituall ſtrength in the time of trouble from former heavenly ſtore, is a notable meanes to move others to enter into the ſame good way, and grow greedy after grace; to draw and allure them, to the entertainment and exerciſe of thoſe ordinances, and that *One neceſſary thing*, which onely can make them bold and unmooveable like *Mount Zion* in the day of adverſity. I have knowne ſome, the firſt occaſion of whoſe converſion, was, the obſervation of their ſtoutneſſe and patience under oppreſſions and wrongs, whom they have purpoſely perſecuted with extremeſt malice and hate. So bleſſed many times is the brave, reſolute, and undaunted behaviour of GODS people in the time of triall, and amidſt their foreſt ſufferings, that it breeds in the hearts of beholders, thoughts even of admiration and love, nay a deſire of imitation, and turning on the other ſide. When they repreſent to the eye of the world their ability to paſſe thorow the raging flames of fiery tongues untouched, to poſſeſſe their ſoules in peace, amidſt ſcorpions, thornes, and rebels, to paſſe by baſeſt indignities from baſeſt men without wound or paſſion, to hold up their heads above water in the moſt boiſterous tempeſts, and deepeſt ſeas of danger, to triumph over all adverſary power in the evill day; I ſay, by GODS bleſſing, this may make many come in and glorifie GOD, marvelling and enquiring,

whence such invincible fortitude, and braveneſſe of ſpirit ſhould ſpring; concluding with *Nabuchadnezzar:* Surely, *The ſervants of the moſt high* GOD. And ſo at length their affections may be ſo ſet on edge after the excellency and amiableneſſe of IESVS CHRIST, who being, *The mighty* GOD, and *The Lion of the Tribe of Iudah*, doth alone inſpire all His with ſuch a Lion-like courage; that they may ſeriouſly and ſavingly ſeek His face and favour; ſaying with thoſe, *Cant. 5. 9. What is thy Beloved more than another Beloved, O thou faireſt among women? ----That we may ſeeke Him with thee.* When they behold ſuch a deale of Majeſty and mirth to ſhine in his face whom they make the marke of all their ſpiteſull rage and revenge; their teeth with which they could have torne him in peeces, may water; and they induſtriouſly deſire to know, what that is, which makes ſuch a man ſo merry in all eſtates.

Vſes. 1. This may ſerve to awaken and reprove all thoſe ſecure and careleſſe companions, who, if they may enjoy preſent contentment, and partake in the meane time of the proſperity and pleaſures of the times, wherein they tumble themſelves with inſolency, luxury, and eaſe; take no thought, make no proviſion at all againſt a day of reckoning, provide no food againſt a foule day, treaſure up no comfort againſt the LORDS coming, prepare no armour or aid for that laſt and dreadfull conflict upon their beds of death. Alas poore ſoules! Did they know and feelingly apprehend what a deale of horrour, aſtoniſhment and

and anguish dogs them continually at the heeles, ready and eager after a few daies of filthy and fugitive pleasures, to seize upon them like travaile upon a woman with child, suddenly, unavoidably, and in greatest extremity, and that so intolerable, that they shall never be able either to decline or endure, the very weakest biting of the never-dying worme, or the least sparkle of those everlasting flames; they would think all the daies of their life few enow to gather spirituall strength against that fearefull houre. Nay, some are such cruell caitifs and *Cannibals* to their owne soules, and so accursedly blinded by the Prince of darkenesse, that instead of comfortable provision, they heape up wrath against the day of wrath; instead of grace, GODS favour, and a good conscience, peace, joy, and refreshing *from the presence of the* LORD, they lay up scourges, and Scorpions for their naked soules and guilty consciences against the time and terrour of the LORDS visitation. For, let them be most assured; all their lies, oathes, rotten and railing speeches; all their covetous, lustfull, ambitious and malicious thoughts; all their swaggering and furious combinations against GODS people, sensuall revellings, joviall meetings, &c. will all, *When their feare commeth as desolation, and their destruction commeth as a whirlewind*, like so many envenimed stings, run into their sinfull soules, and pierce them thorow with everlasting sorrow. Alas! What will the sonnes and daughters of pleasure do then? And all those spirituall beggers and bankerupts, who have greedily

hunted, all their life long after theſe mortall things of this life, as if their ſoules had beene therein immortall; and utterly neglected thoſe things which are immortall, as if their ſelves after the world had been but mortall? What do you think wilbe their thoughts upon the very firſt approach of the Port of death, to which in the meane time all winds drive them? Full ſad, and heavy thoughts (LORD thou knoweſt) then at leiſure enough to reflect ſeverely upon their former folly, though formerly beaten from them by their health and outward happineſſe, and will pay them to the uttermoſt for all the pleaſing paſſages of their life paſt. O then they ſhall lie upon their laſt beds like *Wild Buls in a net, full of the fury of the* LORD; And *in the morning they ſhall ſay, would* GOD *it were even: and at even they ſhall ſay, would* GOD *it were morning, for the feare of their heart wherewith they ſhall feare, and for the ſight of their eyes, which they ſhall ſee.* Then (though too late) will they lamentably cry out and complaine: *What hath pride profited us? Or what good hath riches with our vaunting brought us? All thoſe things are paſſed away like a ſhadow, and as a Poſte that haſteth by. And as a ſhip that paſſeth over the waves of the water, and when it is goneby, the trace thereof cannot be found: neither the path-way of the keele in the waves. Or as when a bird hath flowne thorow the aire, there is no token of her way to be found, but the light aire being beaten with the ſtroke of her wings, and parted with the violent noiſe, and motion of them, is paſſed thorow, and therein afterwards no ſigne where ſhe went*

is

is to be found. Or like as when an arrow is shot at a marke, it parteth the aire, which immediately commeth together againe; so that a man cannot know where it went thorow: Even so we in like manner, assoone as we were borne, began to draw to our end, and had no signe of vertue to shew: but we consumed in our owne wickednesse. For the hope of the ungodly is like dust, that is blowne away with the wind, like a thin froth that is driven away with the storme. like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarieth but a day. If a Minister who labours industriously all his life long, to worke upon such as sit under him every Sabbath; Of which, some all the while preferre some base lust before the LORD IESVS: others will not out of their formality to the forwardnesse of the Saints, do what he can, or presse he them never so punctually and upon purpose; I say, if it were possible, that he might talke with any of them, some two houres after they had been in hell: Oh! How should he find the case altered with them? How would they then roare, because they had dis-regarded his Ministry? What would they not give to have a grant from GOD, to trie them in hearing but one Sermon more? How would they teare their haire, gnash the teeth, and bite their nailes, that they had not listened more seriously, and taken more sensibly to heart those many heavenly instructions, spirituall discoveries, secret (but well understood) intimations, that their state to GOD-ward was starke naught, by which he sought with much earnestnesse and

zeale, even to the wasting of his bloud and life, to save the bloud of their soules? And yet for all this, you will not be warned in time, *charme the charmers never so wisely:* But some of you sit here before us from day to day, as sensleſſe of those things which most deeply and dearely concerne the eternall ruine, or welfare of your precious soules, as the seates upon which you sit, the pillars you leane unto; nay, the dead bodies you tread upon: others looking towards heaven afarre off, and professing a little, *sit before us* as though they were right and truly religious; *and they heare our words, but they will not do them: For with their mouth they shew much love, but their heart goeth after their covetousnesse. And loe, we are unto them, as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: For they heare our words, but they do them not.* They are friends to the better side, may go farre, and even suffer somtimes in good causes, &c. But let us once touch them in point of commodity, about their encloſures, immoderate plungings into worldly affaires, detaining Church-dues, usury, and other dishoneſt gaine, and base niggardise; If out of griefe of heart for their shaming Religion, exposing the Gospell of Iesvs Christ to blasphemy, and hardening others against Profession, we meddle with their fashions, their pride, their worldly-mindednesse, and conforming to the world almost in every thing, save onely some religious formes; If we presse them more particularly upon danger of damnation to more holy strictnesse, preciseneſſe

and

and zeale, knowing too well, by long obſervation and acquaintance, that they never yet paſſed the perfections of formall Profeſſours, and fooliſh Virgins: Alas! We then find by too much wofull experience; if they politikely bite it not in, that this faithfull dealing doth marvellouſly diſcontent them; and theſe *precious Balmes* do break their heads with a witneſſe, and make the bloud run about their eares; whereupon they are wont to fall upon us more foule, (ſuch true Phariſees are they) than would either the drunkard or good-fellow, the Publicans and harlots do in ſuch caſes: they preſently ſwelling with much paſſionate heat, proud indignation, diſdaine, and impatiency to be reform'd, have recourſe to ſuch weake and carnall cavils, contradictions, exceptions, excuſes and raving; that in nothing more do they diſcover to every judicious man of GOD, or any who doth not flatter them, or whom they do not blinde with their entertainments and bounty, or delude with painted pretences, and art of ſeeming, their formality, and falſe-heartedneſſe. *And yet*, as they are characteriz'd *Iſa.* 57. 2. *They ſeeke the* LORD *daily, and delight to know his waies, as a nation that did righteouſneſſe, and forſooke not the ordinance of their* GOD: *they aske of Him the ordinances of juſtice: they take delight in approaching to* GOD: They may have divine Ordinances on foot in their families, entertaine GOD's people at their Tables, *faſt* and *afflict their ſoules* upon dayes of humiliation, as appeares in the fore-cited Chapter, Verſe 3. *Heare the word gladly*, with *Herod*; and

with

with much reſpect and acceptation *obſerve* the meſſenger, &c. But they will not ſtirre an inch further from the World, or nearer to GOD, ſay what he will, let him preach out his heart, as they ſay. They will not abate one jot of their over-eager purſuit after the things of this life, or wagg one foot out of the un-zealous plodding courſe of formall Chriſtianity; no, not for the Sermons, perhaps of twenty yeares, and that from him who hath all the while laboured faithfully ſo farre to illighten them, as that they might not depart this life with hope of heaven; and then with the *fooliſh Virgins*, fall (utterly againſt all expectation, both of themſelves and others) into the bottomleſſe pit of hell. *O quàm multi cum hac ſpe ad æternos labores, & bella deſcendunt!* How many (ſaith one) goto hell with a vaine hope of heaven; whoſe chiefeſt cauſe of damnation is their falſe perſwaſion, and groundleſſe preſumption of ſalvation! Well, beit either the one, or the other; the beſotted ſenſualiſt, or ſelfe-deluding formaliſt, could we ſpeake with them upon their beds of death (their conſciences awaked) or the day after they were damned in hell; we ſhould find them then, though in the meane time they ſuffer many ſowre apprehenſions to ariſe in their hearts againſt us, in a much altered tune and temper. Then would they with much amazedneſſe and terrible feare, yell out thoſe now too late hideous complaints: *We fooles counted his life madneſſe*, &c. *we wearied our ſelves in the way of wickedneſſe and deſtruction*, &c. *What hath pride profited us?* &c. Then would they curſe all dawbers,

dawbers, and justifie all downe-right dealers: contempt of whose counsell, would now cut in peeces their very heart-strings with restlesse anguish and horrour, and mightily strengthen the never-dying worme; whereby the enraged soule will thrust its owne hands, as it were, into its owne bowels, and teare open the very fountaine of life and sense to feed upon it selfe. For, the worme of conscience (say Divines) is onely a continuall remorse and furious reflexion of the soule upon its owne wilfull folly, and thereby the wofull misery it hath brought upon it selfe. *See Basil. Tom. 1. Pag. 469.*

2. This may serve to stirre up all the sonnes and daughters of wisdome to hoard up with all holy greedinesse, instead of earthly pelfe, transitory toyes and shining clay, the rich and lasting treasures of divine wealth and immortall graces. For, these heavenly jewels purchased with CHRISTS bloud, and planted in the heart by the omnipotent hand of the HOLY GHOST, will shine comfortably upon our soules with beames of blessednesse and peace, amid all the miseries and confusions, the darknesse and most desperate dangers of this present life: nay, in the very *valley of the shadow of death*, their splendour and spirituall glory will not onely dissolve, and dispell all mists of horrour which can possibly arise from the apprehension of hell, the grave, those last dreadfull pangs, or any other terrible thing; but also illighten, conduct and carie us triumphantly thorow the abhorred confines of the *King of feare* upon the wings of joy, and in the armes of Angels, to *unapproachable light*, unknowne

unknowne pleaſures, and endleſſe bliſſe. It may be, as yet, thou ſtandeſt upright without any *changes*, unſtir'd in thy ſtate by any adverſe ſtorme, ſuppoſing thy *mountaine ſo ſtrong*, that thou *ſhalt never be moved*. Thus long perhaps the *Allmighty hath beene with thee: His candle hath ſhined upon thy head*, and His patient providence reſted with all favour and ſucceſſe upon thy *Tabernacle*; ſo that hitherto thou haſt ſeene no dayes of ſorrow; but even *waſhed thy ſteps with butter, and the rocke hath powred thee out rivers of oyle*, &c. Yet for all this, the day may come, before thou die, that thou maiſt be ſtript of all, and become as poore as *Iob*, as they ſay, by fire, robbery, ſuretiſhip, ſhip-wracke, the deſtroying ſword, deſolations of war, or by the hand of GOD in ſome other kind; Even, *A day, an houre, a moment* (ſaith one) *is enough to over-turne the things that ſeemed to have beene founded and rooted in adamant*: Labour therefore induſtriouſly before-hand ſo to furniſh and fortifie thine heart with patience, nobleneſſe of ſpirit, Chriſtian fortitude, the mightineſſe of *Iobs* faith, *Cap.* 13. 15. And his manifold integrities, *Cap.* 31. That if ſuch an evill day ſhould come upon thee (and who can looke for exemption when he lookes upon *Iobs* affliction) thou maiſt with an unrepining ſubmiſſion to GODS good providence and pleaſure, take up his ſweeteſt reſolution and repoſe: *Naked came I out of my mothers wombe, and naked ſhall I returne thither: the* LORD *gave, and the* LORD *hath taken away, bleſſed be the name of the* LORD. Though, as yet, by a miracle of rareſt

Dies, hora, momentum, ever-tendis dominationibus ſuffi-cit, quæ adamantinis credebantur radicibus eſſe fundatæ. *Caſaub.*

Iob 1. 11.

rareſt mercy, calmneſſe and ſerenity reſt upon the firmament of our ſtate; yet who knowes how ſoone, eſpecially, ſith many of GODS deareſt ſervants beyond the ſeas have lyen ſo long in teares and bloud, ſome diſmall cloud and tempeſtuous ſtorme may ariſe out of the helliſh fogs of our many hainous ſinnes and crying abominations, and breake out upon us, and that with greater terrour, and farre more horribly, by reaſon of the unexpectedneſſe and our preſent deſperate ſecurity: Though the Sun of the Goſpell, and glory of a matchleſſe Miniſtry ſhine yet full faire among us in the Meridian of our peace and proſperous daies, yet little know we, how ſoone and ſuddenly it may decline and ſet in a ſea of confuſion, calamity and woe: And therefore hoard up greedily in the meane time, and while the Sun ſhines, a rich treaſury of ſaving knowledge, grace and good life; that if need require, thou maiſt then reſolutely reply with bleſſed *Paul* againſt all contradictions and temptations to the contrary: *I am ready not to be bound onely, but alſo to die for the name of the* LORD IESVS: Though at this preſent thou doeſt perhaps with much ſweet contentment enjoy thy GOD comfortably, and His pleaſed face; many heavenly deawes of ſpirituall joy, glorious refreſhings, and abundance of ſpirituall delights fall upon thy ſoule from the Throne of mercy every time thou commeſt neare Him; Thou canſt ſay unto thy Deareſt out of thy preſent feeling, *I am my Beloveds, and my Beloved is mine*, and in ſome good meaſure keepe a part with the Saints of old, in

Acts 21. 13.

Cant. 6. 13.

in such victorious and triumphant Songs as these: Iob 19.23,24, 25. *Oh that my words were now written, Oh that they were printed in a booke! That they were graven with an iron pen and lead, in the rocke for ever. For, I know* Psal.46.2,3. *that my Redeemer liveth*, &c. *We will not feare, though the earth be removed: and though the mountaines be carried into the middest of the sea: though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof.* Selah. *I* Rom.8.38. *am perswaded that neither death nor life, nor Angels, nor principalities, nor powers*, &c. Yet for all this, that onely wise GOD of thine may hereafter for some cause seeming good to Himselfe, and for thy good, with-draw from thee the light of His countenance, and sense of His love, and leave thee for a time to the darkenesse of thine owne spirit, and Satans sorest temptations, &c. Ply therefore in this prosperity of thy soule all blessed meanes; the Ministry, Sacraments, Prayer, Conference, Meditations, humiliation-dayes, holinesse of life, clearenesse of conscience, watching over thy heart, walking with GOD, sanctified use of afflictions, experimentall observation of GODS dealings with thee from time to time, workes of justice, mercy, and truth, &c. Thereby so to quicken, fortifie and steele thy faith, that in the bitterest extremity of thy spirituall distresse, thou maist be able to say with *Iob, Though He slay me, yet will I trust in Him, Iob* 13.15. A thousand crosses moe, calamities and troubles may over-take thee before thou takest thy leave of this vale of teares: It will be thy wisdome therefore, now in this calme to provide

provide for a ſtorme; to treaſure up out of GODS Booke many mollifying medicines and ſoveraigne antidotes againſt all ſlaviſh and vexing forethought of them in the meane time, and their bitterneſſe when they ſhall come upon thee. Thou maiſt be aſſured, if thou be a ſonne, thy heavenly Father will ever correct thee; 1. [a] *Never before there be need*: and alwayes in 2. [b] *Wiſdome*. 3. [c] *Meaſure*. 4. [d] *Love and tenderneſſe*. 5. *For* [e] *a moment* onely. 6. *To* [f] *trie thee*; what droſſe of corruption, and what ſound metall of grace is in thee. 7. To [g] purge out ſinne. 8. To [h] refine thee, and make the vertues of CHRIST in thee more ſhining and illuſtrious. 9. To [i] ſtirre up, quicken and increaſe all ſaving graces in thy ſoule. Of which ſee my Expoſition upon the 26 Chapter of *Iſa.* Amongſt all the reſt, Faith ever becomes moſt famous by afflictions. Witneſſe that cloud of witneſſes, *Heb.* 11, 10. To [k] make thee bleſſed. 11. To [l] ſave thee. 12. And He [m] wilbe ever with thee in trouble. 13. He [n] will deliver thee. 14. Nay, and never was Gold-Smith more curious and preciſe to watch the very firſt ſeaſon, when his gold is thorowly refined and fitted for uſe, that he may take it out of the fornace; than our gracious GOD [o] waits in ſuch caſes with an holy longing, that He may have mercy upon thee and deliver thee. But howſoever, or whatſoever befall thee in this life, thou muſt upon

[a] 1 Pet. 1. 6.
[b] Heb. 12. 9, 10. Iſa. 28. 26, &c.
[c] Iſa. 27. 7, 8. And 28. 27, 28. Ierem. 46. 28. 1 Cor. 10. 13.
[d] Prov. 3. 12. Hebr. 12. 5, 6. Rev 3 19 Iſa. 63. 9. Pſal 103. 13, 14 Hoſ. 11. 8, 9. Iſa. 40. 11. And 49. 13, 14, 15. And 54. 11. Pſal. 56. 8.
[e] Pſal. 30. 5. & 103. 9 & 125. 3. Iſa. 10. 25. And 54. 7, 8. And 57. 16. Ier. 3. 12. Mic. 7. 18.
[f] Deut. 8. 2. Pſalme 66. 10. Proverb. 17. 3. 1 Pet. 1. 6, 7. Iam. 1. 2.
[g] Iſa 1. 25. And 4. 4. And 27. 9. Prov. 20. 30. Pſal. 119. 67.
[h] Dan. 11. 35. & 12. 10. Zech. 13. 9. 1 Pet. 1. 6, 7.
[i] Ioh. 15 2. Rom. 5. 3, 4, 5. Iſa. 26. 9. Iam. 1. 2, 3.
[k] Iob 5. 17. Iam. 1. 12. And. 5. 11. Pſal. 94. 12.
[l] 1 Cor. 11. 32. 2 Cor 4. 17.
[m] Iſa. 41. 10, 11, 12. And 43 2. Pſal. 91. 15.
[n] Iob 5. 18, 19. Pſal. 34. 17, 18, 19. And 50. 15. And 91. 15.
[o] Iſa. 30. 18.

neceſſity

neceſſity ere it be long, lie gaſping for breath upon thy dying bed, and there graple hand to hand with the utmoſt and concurrent rage of all the powers of darkneſſe, and that king of feare attended with his terrours: and therefore let the whole courſe of thy life be a conſcionable preparative to die comfortably: Suppoſe every Day thy laſt, and thereupon ſo behave thy ſelfe both in thy generall and particular calling, as though thou ſhouldeſt be called to an exact account at night for all things done in the fleſh, before that laſt and higheſt Tribunall: In all thy thoughts, words, actions and undertakings in any kind, ſay thus unto thy ſelfe: would I do thus and thus, if I certenly knew the next houre to be my laſt: In a word, ſo live, that upon good ground thou maiſt bring *Davids* undaunted boldneſſe to thy bed of death: *Though I walke through the valley of the ſhadow of death, I will feare no evill.*

Here, upon this ſeaſonable occaſion, give me leave to commend and tender unto you ſome ſpeciall preparatives, rules, motives and meanes to furniſh before hand, and fortifie your ſpirits againſt all future evils, and terrible things that are towards.

1. Treaſure up richly and abundantly before hand the precepts, practice and experimentall ſweetneſſe of patience, that moſt uſefull and precious vertue, which may ſerve (when time ſerves) as a ſoveraigne antidote, to abate, and aboliſh the ſting and venime of all croſſes, afflictions, and mortall miſeries; and as a comfortable cordiall to

ſupport

ſupport and hold up thy heart in the bitterneſſe and extremity of the ſoreſt.

Mighty and miraculous was the worke of this glorious grace in bleſſed *Iob*. By its heavenly and invincible influence upon his humble ſoule, it did not onely utterly extinguiſh (which was a very admirable and extraordinary thing) all that deſperate anguiſh and ſlaviſh griefe, which ſuch variety and extremity of greateſt miſeries, that ever befell any mortall man, would have naturally bred in the hopeleſſe hearts of impatient worldlings; leaſt of which is many times enough to drive them to deſpaire and ſelfe-deſtruction; but alſo * enabled him with the ſweeteſt calmneſſe of a well-compoſed and unſhaken ſpirit, even to bleſſe the LORD his GOD for taking from him theſe tranſitory things, of which he was the true Proprietary, and which in much undeſerved mercy He had lent unto him ſo long. *The* LORD *gave*, (ſaid he) *and the* LORD *hath taken away, bleſſed be the name of the* LORD.

With what infinite, implacable indignation, and bloudy rage would *Shemei* railing have rent

* Quanta adverſus eum jacula miſſa? Quanta admota tormenta? jactura rei familiaris infligitur: numeroſæ ſobolis orbitas irrogatur: Dives in cenſu Dominus, & in liberis Pater ditior: Nec Dominus repentè, nec Pater eſt. Accedit vulnerum vaſtitas, & tabeſcentes, ac defluentes artus vermium quoq; edax pœna conſumit, &c. Nec tamen *Iob* gravibus & denſis conflictationibus frangitur, quo minus inter illas anguſtias & preſſuras ſuas DEI benedictio victrice patientiâ prædicetur. *Cyprian. de bono Patientiæ.*

Nihil in Domo remanſerat, omnia in uno ictu perierunt, quibus opulentus paulò antè videbatur. Subitò nudicius in ſtercore ſedet, a capite uſq; ad pedes vermibus ſcatens. Quid iſtâ miſeriâ miſerius? Quid interiore fœlicitate fœlicius? Perdiderat omnia illa quæ dederat DEVS, ſed habebat Ipſum qui omnia dederat DEVM. ——Certè pauper eſt, certè nihil habet. Si nihil remanſit, de quo theſauro iſtæ gemmæ laudis DEI proferuntur? ——O virum putrem, & integrum, O fœdum & pulchrum, O vulneratum & ſanum, O in ſtercore ſedentem, & in cœlo regnantem! *Auguſt. de Temp. Serm. 103.*

in peeces the heart of many a graceleſſe King. And yet *David* by the helpe of this holy vertue, paſſed on along patiently without wound, or paſſion.

That heavy newes which was ſo horrible, that it made both the eares of every one that heard it, tingle, brought by *Samuel* to *Eli* immediately from GOD's owne mouth, might have made many an earth-worme to have run mad with the very fore-thought of ſo much miſery to come: But good old patient *Eli*, when he had heard it all, ſweetly ejaculates: *It is the* LORD: *Let Him doe what ſeemeth him good.*

The taking away of two ſonnes at once by a ſudden and violent death, with viſible vengeance from heaven, and in the middeſt of a moſt horrible ſinne, is naturally matter of ſorrow which cannot be expreſt, and extreme griefe: yet *Aaron* in ſuch a caſe having learned conformity of his owne will to the divine pleaſure of the onely wiſe GOD; when *Moſes* told him *that the* LORD *would be ſanctified in them that come nigh Him, and before all the people He would be glorified*; He held his peace: *And Aaron held his peace.* So quieting his heart becauſe GOD would have it ſo. See further for this purpoſe, 2 *Sam.* 3. 15. 26. *Iſa.* 39, 8. &c.

Levit. 10. 3.

By theſe few precedents you may eaſily perceive what ſingular and ſoveraigne power *Patience* hath to pull the ſting, and extract the poyſon out of the moſt grievous calamities and greateſt troubles.

But now on the contrary: Impatiency and unpleaſednesſe

pleasednesse with GODS providence in sending both good and ill, yet ever in love, and for our good; *For what sonne is he, whom the Father chasteneth not?* doth more afflict us than all our afflictions. The storme of GODS wrath breaks out sometimes upon the outward state of some greedy fretting mammonist, and He justly smites him for his wicked covetousnesse and dishonest gaine, perhaps in the height and hot gleame of his prosperity and thriving, by some sudden visible consumption, or secret wasting curse: He (as such covetous wretches are wont) takes on extremely, farre beyond the rage of the maddest bedlam. He stamps and stares (as they say) roares and raves; gnasheth his teeth, teares his haire, bites his nailes, almost like a damned soule, that hath new lost heaven; untill at length the Devill lead him to lay violent hands upon himselfe. Now, are not these selfe-vexing tortures farre more terrible than the taking away of his transitories? Is not the cutting of his owne throat incomparably worse than the crosse? A bird that is intangled amongst lime-twigs, the more she stirres and struggles, the more she is made sure, and doubles her danger: A repining reluctation, and angry striving (as it were) to get out of GODS hands, doth ever envenime and exasperate the wound, and makes us ten times worse, and more miserable, than if we fairely and

[a] *In the equity of an holy and just proportion, wee must expect as well ill as good, at the hands of* GOD. What? (saith Iob) shall wee receive good at the hand of GOD, and shall wee not receive evill? Cap. 2. 10.

[b] Magis timere debemus, si nec ullas, aut parvas tribulationes in hoc sæculo patimur: quia si DEVS flagellat omnem filium quem recipit, sine dubio quē non flagellat, non recipit: *Aug. de Temp. Serm.* 105.

[c] Quid indignaris? Querelæ & indignatio nil aliud, quam accessio mali sunt; nihil enim tam exasperat fervorem vulneris, quàm ferendi impatientia. Omnis indignatio in tormentum suum proficit. Sic laqueos fera dum jactat, astringit; sic aves viscum, dum trepidantes excutiunt, plumis omnibus illiminit: nullum tam arctum est jugum, quod non minus lædat ducentem, quàm repugnantem. Vnum est levamentum malorum ingentium etiam pati, & necessitatibus suis obsequi. Quid igitur morbo corporis, animi morbum addere juvat, teq; miseriorem facere murmurando, &c.

patiently ſubmitted to his omnipotent and moſt mercifull will. Neither doth want of patience onely mightily enrage a croſſe, but it alſo embitters all our comforts. The bare omiſſion of a meere complement in *Mordecai* did not onely fill *Hamans* proud heart with many raging diſtempers of hatred, malice, revenge, fooliſh indignation and much furious diſcontentment; but alſo turned all the pleaſure, and kindly reliſh in his courtly pleaſures, riches, honours, offices, extraordinary advancements and royall favours, into gall and wormewood. *And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and ſervants of the King. Haman ſaid moreover, yea Eſther the Queene did let no man come in with the King unto the Banquet that ſhe had prepared, but my ſelfe, and to morrow am I invited unto her alſo with the King. Yet all this availeth me nothing, ſo long as I ſee Mordecai the Iew ſitting at the Kings gate.* Whereas now *David*, a King, as I told you before, by the benefit of this bleſſed grace, did not ſuffer his Princely ſpirit to be un-calmed at all, no not by the traiterous and moſt intolerable reviling of a dead dog, and his baſeſt vaſſall.

Eſter 5. 11, 12, 13.

2. Keepe off thy heart from the world, in the greateſt affluence of wealth and worldly proſperity. Earthly-mindedneſſe ever ſharpeneth and keenes the ſting in all diſtreſſes. It gives teeth to the croſſe to eat out the very heart of the afflicted. Had not *Iob* beene able to have profeſſed, that in the

the height of his happinesse he was thus affected: *If I have made gold my hope, or have said to the fine gold, Thou art my confidence: If I rejoyced because my wealth was great, and because my hand had gotten much:* [Here [a] say Divines, somthing is understood, as *dispeream*, then let me perish, or the like] *If [b] I beheld the Sun when it shined, or the Moone walking in brightnesse: And my heart hath beene secretly entised, or my mouth hath kissed my hand: ----Then should I have denied the* GOD *that is above.* If I grew proud, puft up, or pleased my selfe with the glistering brightnesse of my earthly abundance, let it be so and so with me: I say, except *Iobs* heart had beene thus [c] wained from the world, when as yet he wallowed in wealth; he had never been able to hold out in the evill day, and to have borne so bravely the ruine of so rich a state without repining. But now churlish *Nabal*, whose affections were notoriously nail'd to the earth; though perhaps once or twice a yeare he made a joviall and frolicke feast, as other cunning worldlings are wont to their good-fellow-companions, upon purpose to procure and preserve a Pharisaicall reputation of bounty with some flattering dependants,

[a] Hic subaudienda imprecatio, dispeream, &c. *Merc. in Loc.*

[b] Quidam hoc ita exposuerũt, quasi *Iobus* profiteretur, se Solem & Lunam non adorasse: quià antiquis ea superstitio valdè usitata erat, præsertim in Oriente: —— Is verò sensus verus quidem est, sed tamen loco præsenti non convenit: *Iobus* hìc voluit aliâ similitudine uti, & equidem juxta sermonem, quem jam habuimus de eo quod professus est se nullâ superbiâ & arrogantiâ laborasse, &c. *Calv. in loc.*

[c] Si lætatus sum, inquit, multis mihi affluentibus undiq; divitijs, si recondidi aurum in pulverem, si spem in pretiosis lapidibus habui. Hæc ille. Propterea nec quum erepta quidem omnia subitò essent, turbatus est, quippe qui præsentibus non delectantur, &c. —— Quas omnes ob res mecum ipse plerumq; admirari soleo, quare in mentem Diabolo venit, exercitationes istius non ignoranti, tot tantosq; adversus ipsum cogitasse labores. Cur igitur illi venit in mentem? Truculentissima certè bestia nunquam solet desperare victoriam, quod ad condemnationem nostram spectat: nam ille nunquam, ut dixi, nostram desperat perditionem: nos de salute nostrâ sæpius desperamus. *Chrysost. Hom. 34. in Mat.*

and for a cloke to colour their covetousnesse and cruelty; yet he was of a flinty bosome in respect of doggednesse and extreme niggardise, especially towards GODS people, and his heart by excessive rooting there, was turned wholly into earth: and therefore in the evill day, *it died within him, and he became as a stone.* To keepe off the world in a fit distance, that it do thee no deadly hurt, and undoe thee quite; keepe still fresh and strong in thy thoughts a true estimate and right conceipt of the [a] mutability of all things here below, and thine owne mortality. In their best condition and highest confluence, they are but 1. *Vanity*: We shall never find in them any solidity, or that good or comfort which we still with much eager pursuit and thirst expect and labour in vaine to extract from them: but upon triall and trust in them, they will ever proove empty clouds, broken staves of reed, [c] Apples of Sodom, Wells without water. And when we graspe them most greedily, we embrace nothing but smoke, which wrings teares from our eyes, and vanisheth into nothing. 2. Vexation of spirit. Besides the emptinesse and absence of that imaginary felicity which we hunt after in them; there is also the presence and plenty of much misery and hearts griefe, which the

[a] Quid sunt res humanæ? Cinis, pulvis, fumus, umbra, folia cadentia, flos, somnium, fabula, ventus, aër, penna mobilis, unda decurrens, & si quid istis infectius. *Chrysost. In Epist. ad Heb. Hom. 9.* Inquiramus, si placet, quæ sunt illa præsentis vitæ pro clara? Divitiæ, gloria, potentia, magnum existimari ab hominibus? Sed videbis nihil illis esse incertius. —Et sicut videri nequit in rotâ, quæ continuò versatur, aliqua pars ejus, eò quod crebrâ circumferentiâ, semper summa fiunt ima, & ima summa: ita & nostrarum rerum impetus dum continuò vertuntur summa facit infima: ut videre licet in divitijs, potentijs, & alijs. Nunquam enim in eodem statu manent, sed semper instabiles, fluminum fluxus imitantur. *Idem. Hom. de Nomine Abram.*

[c] Poma Gomorrhæa pulchra quidem sunt, sed cum franguntur in vagum pulverem fatiscunt.

slaves

ſlaves of pleaſure, and lovers of the world little looke for, when they at firſt reſolve to ſell their ſoules for ſuch tranſitory traſh. *Divitias inveniſti?* (ſaith one) *Requiem perdidiſti.* Haſt thou found riches? Thou haſt loſt thy reſt. A man that will be rich, takes no more reſt, than one upon a racke, or bed of thornes; like [f] *Anacreon* with his five Talents, ſtill diſtracted with worldly thoughts, and continually prickt with cares and feares. 3. They cannot ſatisfie the ſoule. Gold can no more fill the ſpirit of a man, than grace his purſe. Betweene heaven and earth, ſpirits and bodies, ſoules and ſilver, there is no proportion. And therefore no earthly excellencies, no carnall pleaſures, no worldly treaſures are fit matter, or a full object, for ſuch an immateriall, immortall and heavenly borne-being to feed upon with any proper delight, true comfort, or ſound contentment. Not all this great materiall world, or greateſt maſſe of gold can poſſibly fill the mighty capacity and immeaſurable appetite of this little ſparke of heaven breath'd into us by the infinite power of an Almighty hand. A man may as well fill a bag with wiſedome, as the ſoule with the world; a cheſt with vertues, as the mind with wealth. 4. They cannot helpe in the evill day. *Their bloud* (ſaith the Prophet) *ſhalbe powred out as duſt, and their fleſh as the dung: neither their ſilver nor their gold ſhalbe able to deliver them in the day of the* LORDS *wrath.* Put a man into a pang of any painefull maladie, and bodily torture; as into a fit of the Stone, Strangury,

[f] Anacreon quinq; talentis Polycrate donatus, cùm per duas noctes pro ipſis ſolicitus fuiſſet, reddidit ea, inquiens, non tanti eſſe quàtâ ipſorum nomine curâ laboraret. *Stob. Cap.* 39.

Zeph. 1. 17, 18.

deepe Melancholy, Gout, Cholicke, or the like: let some incurable devouring Ulcer, Canker, Elephantiasis, the Wolfe, the [h] *Plica*, &c. take hold up-

[g] *No torture of body like unto it, no strappado's, hot-irons.* Phalaris *Bulls, all feares, griefes, suspicions, discontents are swallowed up and drowned in this* Euripus, *this Irish Sea, this Ocean of misery, as so many small brooks. This is the Quintessence of humane adversity; all other diseases whatsoever are but flea-bitings to Melancholy in extent. 'Tis the pith of them all. And a melancholy man is that true* Prometheus *which is bound to* Caucasus *the true* Titius, *whose bowels are still by a Vulture devoured, as Poets feigne, and so doth* Titius Giraldus *interpret it, of anxieties, and those griping cares. In all other maladies whatsoever we seeke for helps: If a leg or an arme ake through any distemperature or wound; or that we have any ordinary disease, above all things whatsoever, we desire helpe and health, a present recovery, if by any means possibly it may be procured. We will freely part with all our other substance, endure any miserie, drink bitter potions, swallow those distasfull pills, suffer our joints to be searred, to be cut off, any thing for future health; so sweet, so deare, so precious above all other things in the world is life: but to a melancholicke man, nothing so tedious, nothing so odious; that which they so carefully seeke to preserve, he abhorres; he alone, so intolerable are his paines.* Burton of Melanch. pag. 274. [h] *A most loathsome and horrible disease in the haire, unheard of in former times, as* Morbus Gallicus, *and* Sudor Anglicus; *bred by moderne luxurie and excesse. It seizeth specially upon women; and by reason of a viscous venimous humour, glues together (as it were) the haire of their head with a prodigious ugly implication and entanglement: sometimes taking the forme of a great snake, sometimes of many little serpents: full of nastinesse, vermine and noisome smells. And that which is most to be admired, and never eye saw before, pricked with a needle, they yeeld bloudy drops: And at the first spreading of this dreadfull disease in Poland, all that cut off this horrible and snakie haire, lost their eyes, or the humour falling downe upon other parts of the body, tortur'd them extremely. Heare my Author, that learned and famous Professour of Physicke in* Padua, Hercules Saxonia, *in his owne word:* Plica, est agglutinatio, vel inviscatio quædam pilorum ex humido viscido, lento ac glutinoso. Nunc primum per universam ferè Poloniam grassatur, imò verò per quasdam Germaniæ partes divagatur — Maximam partem fœminas invadit: Eos etiam qui porriginem capitis, quam vulgus tineam vocat, medicamentis repercutientibus repressêrunt: Præterea fœminas, quæ menstruis temporibus non satis purgantur. — Quis non novum, mirabile, & horridum putet capillos ex propriâ naturâ planos, demissos ac simplices, momento temporis sponte snâ sub cœlo admodum frigido incrispari, paulò post erigi, involvi, atq; indissolubiliter conjungi, varias recipere figuras, quandoq; maximi cujusdam anguis, aliquandò plurium & minorum serpentum, undiq; vermes, spurciciem fœtoremq; redolere: Quodq; omnium maximum est, & a sæculo inauditum, acu perpunctos, vel transfixos sanguinem effundere. — Expertum est, qui tales fasciculos implicatorum peractè inter se crinium deraserint, eos oculis capi, aut defluxibus ad alias partes corporis gravissimè torqueri. *It begun first not many yeares ago in* Poland. *It is now entred into many Parts of* Germany. *And me thinks, our monstrous Fashionists, both male and female; the one for nourishing their horrid bushes of vanity; the other for their most unnaturall and curfed cutting their haire, should every houre feare and tremble, lest they should bring it upon their owne heads, and amongst us in this Kingdome!*

on

on any part of his Body; and let him tell me then, what account he would make of all the Imperiall Crownes upon earth, attended with the height and utmost of humane felicities? Or what comfort could he take in the riches, glory and pleasures of the whole world? Or what ease and refreshing can large possessions, sumptuous buildings, pleasant walks, princely favours, dainty fare, choisest delights, or any thing under the Sun, afford in such a case? The very pricke of a needle, or paine of a tooth for the time, will take away the taste of all carnall contentments, and pleasure of the worlds Monarchy. If the LORD should let loose the cord of thy conscience, and set His just and deserved wrath a worke to enkindle flames of horrour in thy heart, what helpe couldest thou have in heapes of gold, or hoards of wealth? Remember *Spira*. They would be so farre from healing the wound, or allaying the smart, that they would yet more horribly afflict thy already enraged spirit, and turne them even into fiery Scorpions for thy further torment. Let thy last sickness seize upon thee, and then say (for the houre of death, as they say, is the houre of truth) whether all the gold and goods in the world can any more deliver thee from the Arrest of that inexorable Serjeant, than can an handfull of dust? Nay, whether then the extremity of thy spirituall affliction, and anguish of soule, will not be answerable to the former excesse of thine inordinate affection to earthly things, and delights of sense? Or suppose thou shouldest be surprized

by

by that laſt and great day, which the LORD in mercy haſten; how wilt thou then reſcue thy free-hold, when the whole frame of the world is on fire? 5. They cannot poſſibly lead us beyond this life, or extend to eternity. If we ſee a ſervant follow two gentlemen, we know not whoſe man he is; but their parting will diſcover to whether he belongs; When death ſhall ſever the owner from the world, then will riches and revenewes, offices and honours, ſtately buildings, and all outward bravery cleave to the world, and leave him to the world to come as poore a worme and wretch, as when he firſt came into this world: and therefore they are all the worlds Heire-loomes, and none of his: Even as *Abſaloms* mule went away, when his head was faſt in the great Oake, and ſo left him hanging betweene heaven and earth, as a wofull ſpectacle of miſery and ſhame to all beholders: So will all their wealth and worldly felicities deale with their moſt greedy ingroſſers, and deareſt minions upon their dy-
Prov. 23. 5. ing-beds. *They will then moſt certenly* (as *Salomon* ſaith) *make themſelves wings, and flie away as an Eagle toward heaven*: And leave their now forlorne former favourites to the fury of a guilty conſci-
Ier. 2. 13. ence for their curſed *forſaking the Fountaine of living waters*, all their life long, *and hewing them out ſuch ciſternes, broken ciſternes that could hold no water*; nor help in the evill Day. We all ſtand at the doore of eternity; if death but once open it naturally or violently, or by any of his thouſand thouſand waies, we are preſently ſtript of all, and immediately en-

ter

ter upon it, either that of everlasting pleasures, or the other of everlasting pains. And therfore it wilbe our wisdome in the mean time to value worldly vanities at no more than their own price; and industriously to ply all meanes which may enrich us with heavenly treasures of that divine stampe and lasting temper, which may attend us thorow all eternity. And as all these things here below are thus mutable and fugitive, so thy selfe art mortall and fraile. A creature as it were but of one daies lasting, like that [i] Flower and Bird which as naturalists report, receive their being and birth in the morning; but wither and die at night. Thy abode upon earth is like a vanishing [k] vision of the night, a flying dreame, the very dreame of a shadow, &c. This

[i] Flos est, Hemerocallis, cujus vita & pulchritudo diaria est. Sed & volucris ad Hippanim fluvium est, Hemerovios dicta, quæ non ultra diem vivit; sed eâdem omninò luce, quâ lucem inchoat, finit, morientiq; Soli commoritur: eodem die, pueri, juvenis, senis ætatem experta manè nascitur, miridie & viget, vesperi consenescit & moritur. Animalculo huic simillima est humana vita. Ad fluvium illa est perpetuò fluentis temporis, sed & volucris est, magis quam avis ulla, vel sagitta, & sæpè omnis suę pompę diem unicum, terminum habet, sæpè horam, sæpè paulò productius momentum. Quid ergò annos meditamur & sæcula, sæpè brevioris ævi quam flores, aut florum umbra, aut si quid umbrâ vanius, brevius. *Æternit. Prodio. pag.* 10. [k] Optimè *Iobus*: Et qui eum, inquit, viderant, dicent ubi est? Velut somnium avolans non invenietur; (somniare inanissimum, volare celerrimum) transiet sicut visio nocturna. Vita quid est? Flos est, fumus est, umbra est, & umbræ umbra; Bulla, Pulvis, Spuma, Ros, Stilla, Glacies est: Iridis arcus deficiens cereus, surculus pertusus, ruinosa domus, cinis dolosus, Dies vernus, Aprilis constantissimus, unicus testudinis tinnitus est: Hydria fracta, fontis rota, aranearum tela, maris guttula, vilis stipula, solstitialis herba, brevis fabula, volucris, scintilla, tristis nebula, vesica vento plena, rutulans ad solem columbula: vita, vitrum tenerrimum, folium levissimum, filum subtilissimum, pomum aureum est, sed intus putridum, &c. Si nihil est umbra, dic quid umbrę somnium? Sexcenta mille talia de vitâ humanâ rectè pronunciantur. Mihi omnium rectissimè videntur dixisse, qui vitam vocant *Somnium umbræ brevissimum*. Compendiorem dicamus: vita est

Somnus, Bulla, Vitrum, Glacies, Flos, Fabula, Fœnum,
Vmbra, Cinis, Punctum, Vox, Sonus, Aura, Nihil. Ibid.

Vita præsens figura est & deceptio, & a somnijs nihil differt: Ergo mens ea est puerilis, quę ad umbras spectat, de somnijs superbit, & rebus fluxis alligatur. *Chrysost. in Gen. Hom.* 35.

swift

ſwift tide of mans life, after it once turneth and declineth, ever runneth with a perpetuall ebbe and falling ſtreame, but never floweth againe: Our leafe once fallen, ſpringeth no more; neither doth the Sun or the Summer beautifie us againe with the garments of new leaves and flowers, or ever after revive or renew us with freſhneſſe of youth, and former ſtrength. Not onely *Salomon* (*Eccleſ.* 1.) makes us in this reſpect more miſerable than the Sun and other ſoule-leſſe creatures; but even the Poet alſo by the light of naturall reaſon (whom I urge onely to make Chriſtians, mindleſſe of their owne mortality, aſhamed, who have thoughts of heaven and earth, as though eternity were upon earth, and time onely in heaven) tels us that, *Soles occidere & redire poſſunt:* Thus in Engliſh;

The Sun may ſet and riſe:
But we contrariwiſe,
Sleepe after one ſhort light,
An everlaſting night.

Which we muſt onely underſtand of returning any more to life and light in this world. Nay, in a word, lay thy ſelfe loaden with the utmoſt of all earthly excellencies and felicities in the one ſcale of the ballance, and vanity in the other, and vanity will weigh thee downe. Take heed therefore of truſting to the world in the meane time, leſt it torture thee extremely in the time of trouble.

3. Take heed of weakening in the meane time, and unneceſſarily over-wearying thy ſpirit:

1. By

1. By carking fore-thought of future evils, which forry to one may never fall out. Many men I am perſwaded, (ſuch is the naturall vanity of our minds) do more vexe themſelves with feare and fore-conceipt of imaginary evils, which never befall; then they have juſt cauſe, to take on and trouble their hearts for all other true, reall, actuall troubles, which fall upon them. Thus many times do men torture themſelves vainly with immoderate feare of forreine invaſion, home-bred confuſion, change of religion, the fiery triall, burning at a ſtake, diſtraction of mind, ſurprize by the Plague, Small Poxe, Purples, Spotted Fever, diſtreſſe and going backward in their outward ſtate, loſſe of ſome child they love beſt, deſtruction of their goods by fire, robbery, ſhip-wracke, the frownes of greatneſſe, hurt and revenge from thoſe that hate them, hardneſſe of heart, failing of their faith, ſpirituall deſertion, overthrow by temptation, deſpaire of GODS mercies, ſudden death, diſcomfortable cariage in their laſt ſickneſſe, the *king of feare* himſelfe; what ſhall become of their children, when they are gone, &c. By theſe and millions moe of ſuch cauſeleſſe and carking fore-imaginations, the very flower and vigour of mens ſpirits may be much emaſculated, and waſted wofully. A godly care to prevent them by repentance and prayer; and a carefull preparation by mortifying meditations, and Chriſtian magnanimity to beare them patiently, if we be put unto it, is commendable and comfortable: but in the meane time to unſpirit and macerate

rate our ſelves with much diſtruſtfull miſery and needleſſe torture about them, to our hindrance, diſtraction and diſcomfort in any buſineſſes of either of our callings, or any waies, unchearefull walking; by ſlaviſh pre-conceipts to double and multiply their ſtings, and to ſuffer them ſo often before they ſeize uponus, is both un-noble and un-neceſſary: moſt unworthy the morall reſolution of a meere naturall man, and the generous ſpirit of an honeſt Heathen; much more the invincible fortitude of any of CHRISTS favourites, and heires of heaven.

Or,

2. Selfe-created croſſes, that I may ſo call them. For ſo it often is, that many maried couples, governours of families (to inſtance there) having the world at will (as they ſay) and wanting nothing that heart can wiſh from GODS hand for outward things: and yet (I know not how) by reaſon of paſſion, covetouſneſſe, pride, waiwardneſſe, frowardneſſe, or ſomething, they mutually embitter their lives one unto another with much uncomfortableneſſe, diſcontentment and jarring. I would adviſe all ſuch (and there are many and many ſuch abroad in the world) punctually and impartially to examine their conſciences; whether ſuch ſecret ſinnes as theſe, of which they take no notice, may not be the cauſes of it.

1. Matching, as being not mooved principally and predominantly with portion, parentage, perſonage, beauty, luſt, riches, lands, flattery, friendſhip, greatneſſe of family, forced perſwaſions, Parents

rents covetous importunity, or some base and irreligious by-respect and graceless ground. This the Apostle calleth *marrying in the* LORD: that is, for no by-respect, but in the feare of GOD, 1 *Cor.* 7.39. Without which all matches are miserable, though they should be made up with hoards of wealth and heapes of gold as high as heaven, crowned with honours transcendent to the starres. The baseness, folly and iniquity of these times is not more visible and eminent in any thing, than in making, or rather marring of marriages. How often may we see by ordinary observation a little golden glue to joyne fast in the dearest bonds, pearles and clay? And silken fooles to carie away sufficiencies above their worthlesse weight in richest jewels? The world is stark mad in this Point. But they are rightly served; noble miseries and golden fetters are fit enough for such coupples. For from this bitter root of a covetous, carnall, ambitious, or any wayes unconscionable choice, springs a world of misery and mischiefe; overthrow and ruine of great houses, scandalous divorces, unlawfull separations, dishonour, disturbance, jealousies, adulteries, bastardies, brawlings, mutuall exprobration of each others infirmities, deformity, portion, parentage, or some other cutting and netling matter of discontent; sinfull disorders in families, ill education of children, &c. And, without repentance, after a few and wretched dayes tediously worne out with much irksomnesse and hearts-breake, lying together everlastingly in the lake of fire, there banning each other

other with much desperate horrour, and many bitter despairefull gnashings of teeth, that ever they entered into that estate.

2. Predominancy of carnall love. Which may be justly punished with many fits of frowardnesse and falling out, from such small occasions and light grounds; that the Parties may well perceive, that the correcting hand of God is in it leading them thereby to the sight and notice, to remorse and reformation of the brutish sensuality and sinfulnesse of their matrimoniall affection; which should ever be rectified by reason, and spiritualiz'd with grace. Mariage is rather a fellowship of deerest amity, then disordered love. And love and amity are as different as the burning sicke heat of a fever from the naturall kindly heat of a healthfull body.

3. Immodest or immoderate abuse of the mariage. Which, though it lie without the walk of humane lawes, yet divine justice doth many times deservedly chastise it with variety of visitations upon themselves, families, outward state, good name: with miscariages, barrenneſſe, bad children, giving them over to unnecessary distempers and strangeneſſe in their cariage one unto another, and other such like discomforts and crosses. Which (though they may also befall Gods children for other ends, yet) let all guilty couples in such cases conceive, that they fall upon them for such secret sensuall exorbitancies and excesse.

4. Want of a comfortable communion in prayer,

prayer, godly conference, mutuall communication of their ſpirituall eſtate, and how they ſtand to God-ward, daies of humiliation, helping one another towards heaven, and that joyfull forethought of moſt certaine meeting together in the ever-laſting manſions of glory, joy and bliſſe above. Such divine fellowſhip would incredibly ſweeten that deareſt indiſſoluble knot, and make that ſtate a very earthly Paradiſe to thoſe few black Swannes, that love ſo ſweetly and graciouſly together.

5. Ignorance, or negligence in the right underſtanding and practiſing both of the common and ſeverall duties pertinent and proper to that eſtate. In all other Arts, Profeſſions, and Trades of life, the Practitioners deſire and endeavour to be ready in, and ruled by the precepts and directions thereof: but as concerning this great myſterie of managing the mariage-ſtate with wiſdome, conſcience and comfort, the moſt are as ignorant in thoſe Treatiſes which teach their Duties (of which there are many excellent ones extant) as they are baſely inſolent in clowniſh frowardneſſe or imperious tyranny, to create a great deale of needleſſe diſcontent and miſery, both to themſelves and their yoke-fellowes.

4. Helpe alſo we may have for the Point in hand, even from the wiſer Heathen. Who out of the very light of nature and grounds of reaſon, did learne and labour to mollifie and aſſwage the ſtinging fore-thoughts of ills to come;

[1] Videntur omnia repentina graviora. —Præmeditatio futurorum malorum lenit eorum adventũ. *Tusc. Quæst. lib.* 3.

and to [1] prepare for a more eaſie and patient paſſage thorow them, by entertaining a reſolution before-hand to looke for as no uncouth thing, any calamity croſſe or caſualty, incident to mortality, and the condition of man; and if they eſcap'd

Quoniam multum poteſt proviſio animi, & præparatio ad minuendum dolorem, ſint ſemper omnia hominj humana meditata. Hæc eſt illa præſtans & divina ſapientia: —Nihil admirari cùm acciderit: Nihil, antequam evenerit, non evenire poſſe arbitrari. *Idem Ibid.*

Nam qui hæc audita a docto meminiſſem viro,
Futuras mecum commentabar miſerias:
Aut mortem acerbam, aut exilij mœſtam fugam,
Aut ſemper aliquam molem meditabar mali:
Vt ſi qua invecta diritas caſu foret,
Ne me imparatam cura laceraret repẽns. *Euripid.*

Quamobrem omnes, cum ſecundæ ſunt maximè, tum maximè
Meditari ſecum oportet, quo pacto adverſam ærumnam ferant:
Pericla, damna, exilia peregrè rediens ſemper cogitet:
Aut filij peccatum, aut uxoris mortem, aut morbum filiæ:
Communia eſſe hæc, fieri poſſe: ut ne quid animo ſit novum:
Quicquid præter ſpem eveniat omne id deputare eſſe in lucro. *Terent.*

Divines alſo hold this premeditation and preparation, but upon better grounds, and by the rules of grace, very powerfull to enable us to paſſe more patiently thorow croſſes when they come.

Nunc verò ità præmeditatus exercitatusq; fuerat, ut ad omnia ingenti animo perſiteret; ad totius ſubſtantiæ, & tam multarum rerum jacturam, ad filiorum amariſſimum obitum, ad uxoris affectum, ad acerba corporis ulcera, ad injuſta amicorum opprobria, ad ancillarum contemptum atq; ſervorum. *Chryſoſt. in Mat. Hom.* 34.

Nullus ſit caſus, quem non meditatio tua perveniat: nullus ſit caſus, qui te imparatum inveniat: Propone nihil eſſe quod tibi accidere non poſſit. *Bern. de interiori Dom. Cap.* 45.

Mens ſolicita antequam agere quod libet incipiat, omnes ſibi, quas pati poteſt contumelias proponat: quatenus Redemptoris ſui probra cogitans, ad adverſa ſe præparet. Quę nimirum venientia tantò fortius excipit, quantò ſe cautius ex præſcientia armavit. Qui enim improvidus ab adverſitate deprehenditur, quaſi ab hoſte dormiens invenitur: eumq; citiùs inimicus neçat, quia non repugnantem perforat. Nam qui mala imminentia per ſolicitudinem pernotat, boſtiles incurſus quaſi in inſidijs vigilans expectans: & indè ad victoriam valenter accingitur, unde neſcjens deprehendi putabatur. Solerter ergo animus ante actionis ſuę primordia, cuncta debet adverſa meditari: ut ſemper hęc cogitans, ſemper contra hęc thorace patientiæ munitus, & quicquid acciderit, providus ſuperet: & quicquid non acceſſerit, lucrum putet. *Greg. Mor. lib.* 5. *Cap* 31.

them,

them, to hold it a gaine and advantage, and as it were, an exemption from ordinary frailtie, and common miserie of mankinde. If they fell upon them, the bitternesse would be much abated by their former preparednesse and expectation. But we who professe Christianity, and to whom the Booke of GOD belongs, have farre more soveraigne antidotes to allay the smart, more sacred and surer meanes to mitigate and take off the fury of feared future evils: even the *sure Word* of GOD, many *exceeding great and precious Promises*, confirmed with the oath of the All-mighty, and sealed with the bloud of His Son. Every one of them is farre more worth (though the worldling thinkes not so) than all the wealth and sweetnesse of both the *Indies*. GOD *is faithfull, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to beare it*, 1 Cor. 10.13. *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*, Rom. 8.18. *All things worke together for good to them that love* GOD, Vers. 28. *He that spared not His owne Son, but delivered Him up for us all: How shall He not with Him also freely give us all things?* Vers. 32. *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee*, Isa. 43.2, &c. If thou truly feare GOD, feare nothing that shall hereafter fall upon thee; temptation, triall, disgrace, distresse in outward things, the face of man, fiery

times, danger from men or Devils, Death it selfe, or whatsoever can be imagined most formidable to flesh and bloud. For assuredly, He that is *afflicted with thee in all thy afflictions*, will ever fortifie thee with sufficient strength before-hand, uphold thee with His all-powerfull presence in the middest of them, and at length most gloriously deliver thee in despite of all hell, and the whole world.

5. It is comfortable to consider; that GOD never puts His servants to suffer, but He furnisheth them with spirituall sufficiency to go thorow. If He meane to bring thee to the stake, He will undoubtedly give thee a *Martyrs* strength. It is His sweetest method and mercy, first to fit His children with divine ability and answerable endowments, and then sets them on work to do or suffer any thing for His sake. He suffers some to become extraordinary objects and the speciall aime of extremest malice, spiteful railings, and all the keenest arrowes of lewdest tongues; when He hath fil'd him first with so much Christian magnanimity and nobleness of spirit, that he is able to passe by the most scurrill gybe of the impurest drunkard, or the disdainefull frowne of the proudest *Haman*, without wound or passion; and doth resolvedly and bravely contemne all contumelies and contempts for his conscience: taking them as *Crownes* and confirmations of his conformity to the LORD CHRIST: others to be afflicted with variety of worldly crosses, whose heart He hath already happily crowned with contempt of the world: some to be exercis'd with fiercest assaults, and Satans

tans fierieſt darts, having been formerly brought up in the Schoole of temptations: others to be expoſed to the fury of Popiſh flames, when He hath ſo inflamed their hearts with the love of the LORD IESVS, that they dare undauntedly looke the bloudieſt perſecutor in the face. The prudent Commander makes not choice of freſh-water or white-livered ſouldiers (as they ſay) for any hot ſervice or high attempt; but of Veterans, and thoſe of greateſt experience and moſt approoved valour: A diſcreet Schoole-Maſter gives not the longeſt leſſons and hardeſt taske to dullards and blockeheads, but ſuch as are of pregnanteſt wits, and beſt capacity: the underſtanding armourer tries not common Armes with Musket-ſhot, but that of Proofe. The skilfull Lapidary doth not trie the tender Cryſtall or ſofter ſtones by the ſtiddy and hammer; but the Adamant, which is readier to bruiſe the hardeſt iron or ſteele: the carefull Husbandman *threſheth not the fitches with a threſhing inſtrument; neither turneth a cart-wheele upon the cummin: but beates out the fitches with a ſtaffe, and the cummin with a rod. For his* GOD (ſaith the Prophet) *doth inſtruct him to diſcretion, and doth teach him.* Now if the LORD *of Hoſts, who is wonderfull in counſell, and excellent in working*, give this diſcretion and wiſdome to fraile man; Himſelfe is infinitely more mercifully wiſe, to proportion and fit His trials to the ſtate and ſtrength of His Patients; ſingling out His valianteſt ſouldiers for the ſtrongeſt encounters; His beſt ſchollers, for the largeſt leſſons; His choiſeſt Armour, for the higheſt Isa. 28. 27.

Proofe; His hardeſt Adamants, for the moſt ſteely Anvill: the moſt couragious Chriſtians, for the ſoreſt conflicts: His ableſt Followers, for extraordinary ſervice and ſufferings. *Abraham* the Father of the faithfull, and Friend of GOD; *Iob*, the juſteſt man upon earth; *David*, a man after GODS owne heart; *Paul*, abounding in the riches of grace, and the rareſt revelations: I ſay, theſe eminent Champions thus highly favoured, and heroically fitted, were put to it indeed, as appeares in divine Story. The LORD in mercy did firſt infuſe an invincible mightineſſe of ſpirit and much flaming zeale into the breſts of thoſe three Chriſtian Worthies, *Athanaſius*, *Chryſoſtome*, and *Luther*, before He imployed them in His ſo glorious ſervice, and expoſed them to the rage of ſo many implacable perſecutions in their ſeverall ages. The firſt ſtood at ſwords point (I meane the *Sword of the Spirit*) with the whole world: *The whole world againſt Athanaſius*, and *Athanaſius againſt it*, ſaith *Hooker*, out of the Eccleſiaſticall Sto-

[m] *Athanaſius per ſex annos variè afflictus, in latebris tandem, dum per totum Orientis Imperium magna ſedulitate exercitibus quoq; ad inveſtigandum eum conductis, quæreretur, delituit.* Tantę molis erat CHRISTI confodere ſervum; ut omnis Imperij vis adverſus unum hominem, qui DEVM habebat defenſorem, commoveretur. Proditus tandem per ancillam, quę ei miniſtrabat, ex dominorum ſuorum juſſu, qui latebras *Athanaſio* præparaverant, divino admonitus Spiritu, ea nocte quâ eum comprehendere veniebant miniſtri, aufugit. *Funccius. Aº.* CHRISTI 343.

Cur verear *Chryſoſtomum* appellare Martyrem, qui tot injurijs, tot contumelijs, tot afflictionibus, nec ad impatientiam perpelli, nec a propagandâ Chriſtianâ pietate depelli potuit. Non percuſſus eſt ſecuri, ſed calumnijs omni ſecuri acutioribus non ſemel ictus eſt. Hoc præmij vir optimus pro tam præclaris in Eccleſiam meritis retulit per Epiſcopos Orthodoxos, & ſub Imperatore Chriſtiano. *In vita Chryſoſt. per Eraſm. Rhoterod.*

Quis non putaſſet *Lutherum* in tanto cunctorum odio, & invidiâ, cui totus penè mundus inſidiabatur, etiam ille cujus pedibus *Imperatores* olim cogebantur cervices ſubjicere non mille mortes occubiturum? &c. *Brightm. in Cap. 3. Apocaly.*

ry,

ry; *Halfe an hundred yeares ſpent in doubtfull triall, which of the two in the end would prevaile, the ſide which had all, or els the Part which had no friend, but* GOD *and Death: the One, a Defendour of his innocency; the other, the finiſher of all his troubles.* After the Church of GOD, (hunted like a Partridge on the mountaines by the Arrian Biſhops) wofully waſted and wearied, had laid downe her head in the boſome of this bleſſed man ready to breathe out her laſt, he had never quiet day. Heare my Author: *By the ſpace of ſixe and forty yeares, from the time of his conſecration, to ſucceed* Alexander *Arch-Biſhop of Alexandria, till the laſt houre of his life in this world, they never ſuffer'd him to enjoy the comfort of a peaceable day.* The ſecond was a mighty Thunderer againſt the corruptions of the times; feared not the face of the greateſt woman in the world, armed as well with might, as enraged with malice, (I meane *Eudoxia* the Empreſſe.) but told her undauntedly of her raging, [a] dancing, perſecuting cruelty &c. Beſides a world of wicked oppoſitions, inſidiations and envy; (for by downe-right dealing in his Miniſtry, he had drawne upon him the hatred of [b] all ſorts, Court and Clergy, &c.) He was divers times ſilenced, deprived and baniſhed. But he was ſo much honoured of GODS people every where, that when he came into *Tauro-*

[a] *Ioannes* per celebrem illam concionem in Eccleſiam recitavit, cujus exordium eſt: *Herodias denuò inſanire, denuò commoveri, denuò ſaltare pergit: denuò caput Iohannis in diſ-*

co ascipere quærit. Socrat. Hiſt. Eccleſ. Lib. 6. Cap. 16.

[b] Peccata tanta ſeveritate arguebat, ac ſi ipſe etiam per injuriam læſus eſſet: & omnium ordinum delicta magnâ dicendi libertate taxabat: ita quidem, ut etiam Ducum (*Eutropij* & *Gainæ*) imò ipſius Imperatoris errata reprehenderet. —Omnes propemodum ordines in ſe concitavit. —Clerici & Aulici occultè ſuas & ipſi quoque adjungebant. *Oſiand. Hiſt. Eccleſ. Cent. 5. Lib. 1. Cap. 6.*

Cilicia, as himſelfe reports, there flocked about him abundance of Chriſtians, weeping and wailing moſt bitterly for his baniſhment, and ſaid, p *That it had beene better that the Sun had been deprived of her light, and all her glory turned into darkneſſe, than that the mouth of* Chryſoſtome *ſhould be ſtopt from preaching.* In the laſt baniſhment, by reaſon of the barbarous uſage and immanities of the ſouldiers that led him along, q hired for that purpoſe, he ſweetly and bleſſedly breath'd out his laſt. But how bravely he bore, and with what invincible divine reſolution he paſſed thorow theſe indignities, oppreſſions, and cruell wrongs, we may well perceive by his owne words to another baniſhed Biſhop: r *When I was driven from the City, none of theſe*

p Vbi autem in Cappadociæ provinciam venimus, multi ſanctorum Patrum chori — juges lachrymarum fontes effundentium, & flentium, eò quod in exilium nos proficiſci videbant; dicebantq; Tolerabilius fuiſſe, Si Sol radios ſuos retraxiſſet obſcuratus, quàm os *Iohannis* tacuit. *Epiſt* 2.

q Milites præfecti prætorij, qui illum deducebant, non diſſimulabant ſibi promiſſa præmia magnifica, ſi *Iohannes* in itinere moreretur. Itaq; menſibus tribus per imbres, per æſtus, ſine ulla refrigeratione corpuſculi duriſſimum iter pertulit. *Eraſm. in vitâ Chryſoſt.*

r Etenim ego cum a civitate fugarer, nihil horum curabam, ſed dicebam intra memet ipſum: Si quidem vult Regina me exulem, agat in exilium. DOMINI *& terra & plenitudo ejus.* Et ſi vult ſecare, ſecet. Idem paſſus eſt & *Eſaias.* Si vult in pelagus mittere; *Ionæ* recordabor. Si vult in caminum injicere, idem paſſi ſunt *tres illi pueri.* Si me feris vult objicere, objiciat: *Danielis* in lacum leonibus objecti recordabor. Si me lapidare vult, lapidet me: *Stephanum* habeo primum Martyrem ſocium. Si & caput tollere vult, tollat: habeo ſocium *Iohannem Baptiſtam.* Si & ſubſtantiam auferre, auferat. *Nudus exivi de utero matris, nudus etiam abibo.* Me admonet *Apoſtolus, etſi adhuc hominibus placerem, ſervus* CHRISTI *utiq; non eſſem.* Armat me & *David*, dicens: *Loquebar coram Regibus, & non confundebar.* Multa quidem adverſus me confinxerunt, & dixerunt, quod ad communionem non jejunos receperim. Et ſi quidem hoc feci, expungatur nomen meum ex Albo Epiſcoporum, & non ſcribatur in Libro Orthodoxæ Fidei: Quoniam ecce ſi tale quid admiſi, abjiciat me etiam CHRISTVS e Regno ſuo. Si autem pergunt hoc mihi objicere & contendere; Deponant & *Paulum*, qui poſtquam cœnavit, totam domum baptizavit. Deponant & CHRISTVM Ipſum, qui poſtquam cœnatum eſt, Apoſtolis Communionem dedit. Dicunt quod cum muliere dormiverim: Exuite me, & invenietis membrorum meorum mortificationem. Sed hæc omnia per invidiam excogitarunt. *Iohannes exul, Cyriaco Epiſcopo exuli. Tom.* 3. *Epiſt.* 32.

things

things troubl'd me, but I ſaid within my ſelfe: If the Queene will, let her baniſh me: The earth is the LORDS, and the fulneſſe thereof: *If ſhee will, Let her ſaw mee aſunder:* Iſaiah *ſuffered the ſame. If ſhe will, let her caſt me into the ſea, I will remember* Ionah. *If ſhe will, let her caſt me into a burning fiery fornace; or amongſt wild beaſts;* the three Children *and* Daniel *were ſo dealt with. If ſhe will, let her ſtone me or cut off mine head;* I have then S^t. *Stephen* and the Baptiſt *my bleſſed companions. If ſhe will, let her take away all my ſubſtance:* Naked came I out of my mothers wombe, and naked ſhould I returne thither. *The Apoſtle tels me,* If I yet pleaſed men, I ſhould not be the ſervant of CHRIST. *And* David *encourageth me, ſaying: I will ſpeake of thy teſtimonies alſo before Kings, and will not be aſhamed.* The third is the third *Elijah* of later times, I meane bleſſed *Luther:* Who by the invincible might of his heroicall ſpirit, and one of the greateſt courages that ever dwelt in humane breſt, did ſuſtaine and ſubdue the helliſh rage of that Man of Sinne, and all his bloudy Emiſſaries and Agents; ſtood upright and unſhaken, like an unmooveable Rocke, againſt all the tempeſtuous ſtormes and ſwelling ſeas of the moſt furious perſecutions that ever were rais'd by the powers of hell againſt mortall man: and did ſo ſhake the kingdome of Antichriſt, that ſince that time, the moſt glorious light of the Goſpell, and reſurrection of Saving Truth hath broken out upon, and bleſſed the face of Chriſtendome, that did ever ſhine upon earth, or was ſeene amongſt the ſonnes

Pſal. 24. 1.

Gal. 1. 10.

Pſal. 119. 46.

of

of men. Herein was he like unto *Athanasius*: As he opposed the *Arrian*, so *Luther* the whole *Antichristian* world; and they both in despite of all adversary malice, both from Man and Devill, [f] gave up blessedly their happy soules in peace into the bosome of IESVS CHRIST, whom they had formerly served so faithfully, and for whose sake they had gloriously suffered so much. Thus you see, when GOD singles out and designes any of His for some speciall services, and extraordinary sufferings, He ever furnisheth them before-hand with singularity of gifts, and sufficiency of spirituall abilitie to go thorow, and stand to it to death. But now on the other side, He will never *breake a bruised reed*, nor *quench smoking flaxe*, *Isa.* 42. 3. but will ever *gather the Lambs with His arme, and carie them in His bosome, and gently lead those that are with young*, *Isa.* 40. 11. I make no doubt, but that in Queene *Maries* daies He mercifully hid many a good soule from the implacable fury of those Popish *morning Wolves*: who, though they were in a saving state, and *loved the* LORD IESVS *in sincerity*, *Ephes.* 6. 24. yet they wanted strength to stand in the face of the fiery tempests of those times.

6. Beware lest any earthly contentment encroach upon, empaire, and eat up thy delight in heavenly things. But let thy spirituall joy ever utterly over-weigh all humane miseries, and overtop incomparably all worldly pleasures. And there is good reason for it: In respect, Of the 1. Object. The matter, whereupon earthly joy doth

[f] *Invitis, Diabolo, persecutoribus, Papistis*, Athanasius & Lutherus, *nobile Heroum par, placidissimâ morte ex hâc vitâ excesserunt. Heare the story: Athanasius* post multiplicia certamina, (qualia vix ullum Ecclesiæ Doctorem sustinuisse legimus) placidissimâ morte ex hac vitâ excessit: cum ab initio usq; ad finem sui Episcopatus Alex. andrinę Ecclesiæ præfuisset quadraginta sex annis: adversus quem totus penè orbis conspiravit. Neq; tamen (ut D. D. *Lutherum*) eum violentâ morte ex hoc mundo exturbare potuit. *Osiand. Histor. Eccles. Cent. 4. Lib. 2. Cap. 16.*

doth feed, is base and vile, filth and fashions, gaming and good-fellowship, *revelling*, and in our daies, even roaring, lust and luxury, &c. and other such froth and fooleries, the very garbage of hell; at the best corne, wine, oyle, gold, greatnesse, offices, honours, high roomes, Princely favours, &c. as transitory as an hasty headlong torrent, a *shadow*, a *ship*, a *bird*, an *arrow*, a *Poste that hasteth by*; or if you can name any thing of swifter wing, and sooner gone. But the object about which spirituall joy is exercised, are [t] IEHOVAH blessed for ever, [u] His free and everlasting love, [x] the light of His countenance, His [y] sweet name, [z] *That our names are written in heaven*; the [a] *Son of His Love*, His Person, whose glory, beauty, amiablenesse, sweetnesse and excellency is somthing shadowed (but infinitely short) by outward beauties, *Cant.* 5.10. [b] The preciousnesse of His meritorious bloud, [c] exceeding great and precious Promises, [d] pardon of sinnes, [e] CHRISTS glorious Image shining in our soules, [f] eternity of unconceiveable joyes. 2. Of continuance. Earthly joy is like *the crackling of thornes under a pot*, a sudden blaze with some noise, but soone extinct, and comes to nothing. [g] *The triumphing of the wicked is short, and joy of the hypocrite but for a moment.* But spirituall joy is like the *fire upon the altar*; it hath ever fewell

[t] Nehem. Cap. 8.10. *Be not sorie, for the joy of the* LORD *is your strength.* Psalme 73.25. *Whom have I in Heaven but Thee? And there is none upon earth, that I desire besides Thee.*

[u] Hos. 14.4. *I will love them freely* Ier. 31.3. *I have loved Thee with an everlasting love.*

[x] Psal. 30.5. *In His favour is life.*

[y] Exo 34.6. *The* LORD, *The* LORD GOD *mercifull and gracious*, &c. [z] Luke 10.20 —*But rather rejoyce because your names are written in heaven.* [a] Col. 1.13 υἱὸς τῆς ἀγάπης αὐτοῦ. [b] Zech. 13.1. *In that day there shall be a fountaine opened*, &c. [c] 2 Pet. 1.4. [d] Isa. 40.1,2. *Comfort ye, comfort ye*, &c. —*Her iniquity is pardoned.* [e] Eph 4.24. *The new man after* GOD *is created in righteousnesse and true holinesse.* [f] Psal. 16.11. *In thy presence is fulnesse of joy, at thy right hand there are pleasures for evermore.* [g] Iob 20.5.

[h] Rom. 14. 17. to feed upon, though we do not ever feele it. [h] *The Kingdome of* God *is righteousnesse, and peace, and*
[i] Isa. 35. 10. *joy in the* Holy Ghost. [i] *The ransomed of the* Lord *shall returne and come to Zion with songs, and everlasting joy upon their heads: they shall obtaine joy and gladnesse, and sorrow and sighing shall flie away.*
[k] Psal. 32. 11. [k] *Be glad in the* Lord, *and rejoyce ye righteous: and shout for joy all ye that are upright in heart.* 3. Sincerity. Earthly joy is cruelly embittered with many slavish, stinging and envenimed mixtures and marre-mirths: but God gives joy to the upright heart, and no sorrow with it. 4. Effects. Carnall joy utterly unfits for all holy imployments; but spirituall joy is to the faculties of the soule, as oyle to the joynts of the body; it makes quicke, active, and excellent for the discharge of any divine duty. 5. Calling to mind, carnall joy in the evill day torments extremely, and turnes it into gall and worme-wood: but remembrance of those sweetest glimpses, and heavenly deawes of spirituall joy which were wont to shine into, and refresh our humbled soules when we were conscionably busied in the waies and worke of the Lord, will serve as a precious cordiall, to re-comfort our spirits in sadder times, and surest pledge of their most certaine returne in due time. 6. Spirituall joy is many times much enlarged in times of tribulation: But the heart of the wicked is sorrowfull in laughter, and troubled with melancholy amidst their greatest mirth. 7. Spirituall joy is ordinarily most free, full, and at the highest in solitarinesse, soliloquies, and the most

moſt retired exerciſes of the ſoule: but carnall joy and want of company are for the moſt part incompatible. And it is kept in that poore little dying life it hath, by good-fellowſhip, and ſenſuall imployments. 8. Carnall joy ever ends in bitterneſſe, ſpirituall in bleſſedneſſe. As the rivers of freſh water run their courſe with an haſty current to fall into the ſalt Sea; ſo the Poſting Sun of all worldly pleaſures after a ſhort gleame, and vaine gliſtering, ſets in the Ocean of endleſſe ſorrow.

7. Make thy peace with GOD upon good ground in the meane time, and graciouſly walke with Him by a rule and daily direction. Watch over thine heart with extraordinary induſtry. Mortifie thy members which are upon earth; pride, choler, covetouſneſſe; ſelfe-love, hankering after the faſhions, &c. Strangle thy luſts, ſtand at the Swords Point with thy moſt beloved ſinne. *Beare the yoke from thy youth*, and [1] exerciſe thy ſpirituall armes every day. Get a habit of heavenly-mindedneſſe and holy familiarity with GOD aforehand; and then ſhall we hold up our heads and our hearts with boldneſſe and undaunteduneſſe of ſpirit in the evill day. *The ſtrongeſt and ſtouteſt creatures* (ſaith a godly Divine, preſſing this Point)

[1] Quum nemo in arenâ ſeipſum exerceat, quomodò aliquis in certamine inſignis erit & conſpicuus? Quis unquam athleta non ab incunte adoleſcentia in Palæſtrâ corroboratus, potuit in Olympicis, excelſo, ac magno animo adverſarium aggredi? An non oportet quotidiè luctari atq; currere? Nonne videtis eos quos quinq; certaminum athletas appellant, quum nullum fortè reluctatorem repererint, ad ſaccum arenâ plenum, vires ſuas excitare. —Hos imitari ſtude—ſunt enim multa quæ ad iræ nos rabiem incitant, multa quæ concupiſcentiæ flammam incendunt. Inſurge igitur contra paſſiones, vincas animi labores, ut corporis quoq; labores poſſis perferre. *Chryſ. In Mat. Hom. 34.*

are afraid of thoſe things which are contrary to their natures, which other creatures never ſo weake, feare not, being of the ſame nature. No more fearefull creature than a fiſh, flying at the ſhadow of a man; yet it feares not the Ocean Sea, becauſe of its owne nature and acquaintance: which Lions, and the ſtouteſt creatures feare. ---A ſheepe feares not his ſhepheard, by reaſon of acquaintance, whom yet the beare and the wolfe feare: Whatſoever is ſtrange and unacquainted, is fearefull. If we acquaint our ſelves with God, *and walke with Him as His friends, we ſhall have the more boldnes with Him;* when we have moſt need of Him. In a word, be very *temperate, honeſt, holy.* For, the more conſcionable thou haſt formerly beene, the leſſe power will the croſſe have when it comes. It was the ſaying of a reverend man, where ſinne lies heavy, the croſſe lies light: and contrarily, that heart is like to be moſt lightſome in a ſtorme, which hath beene the holieſt in a calme.

Tit. 2. 12.

8. Poſſeſſe thy mind betime of many mortifying motives and meditations, to maſter the immoderate feare of death the *king of terrour*, and then thou wilt be able with farre more patience and reſolution to digeſt all petty troubles and miſeries in the meane time. For which purpoſe Ponder upon theſe Points.

1. There is almoſt no man, but he hath ſuffer'd more paine in his life, than ordinarily he ſhall paſſe thorow in death. *The pangs of death* (ſaith Mr. *Ward*) *are often leſſe than of the tooth-ache.*

Life of Faith in death. *pag.* 78.

2. The covenant of God is of force with us, as we lie in the duſt of the earth, *Mat.* 22. 31, 32.

3. Our

3. Our union with CHRIST holds ſtill, *Col.* 1.18. As the Hypoſtaticall did, when CHRIST lay in the grave.

4. Death is but a *ſleepe*, 1 *Theſſ.* 2. 13. *Acts* 7. 60.

5. [m] CHRIST's death hath taken away the ſting, and ſweetned it to all His, *Heb.* 2. 15.

[m] In CHRISTI morte mors obijt. *Gregor. in* 1 *Reg. Cap.* 2.

6. It is but a ſturdy Porter, opening the Doore of Eternity, and letting us into Heaven: A rougher paſſage to eternall pleaſures.

7. It is but like the *fall of a wheat corne into the ground, and dying, that it may ſpring up afterwards more glorioufly*, *Ioh.* 12. 24.

8. It is but a *Departing out of this world unto the Father*, *Ioh.* 13. 1.

9. It is called in the Old Teſtament, *A gathering to their Fathers.*

10. *Iacob* made nothing of it. *And Iſrael ſaid unto* Ioſeph: *Behold, I die. Gen.* 48. 21. *And when* Iacob *had made an end of commanding his ſonnes, he gathered up his feet into the bed, and yeelded up the ghoſt, and was gathered unto his people.*

9. Let us trimme our lamps betime, I meane try our ſpirituall ſtates: for there are many fooliſh virgins; and many thouſands, who for want of a true touch-ſtone and ſound triall this way, find the pit of deſtruction to have ſhut her mouth upon them irrevocably and for ever, before they will acknowledge themſelves to be wide of the right way to heaven. I have beene often upon this argument, at this time I deſire onely to diſcover the deluſion of the greateſt part by an imaginary faith;

faith; and of understanding and worldly-wise men by a temporary faith, and that in short.

For the first sort; these foure Demaunds may easily discover and destroy the vanity of their spirituall selfe-cousenage and soule-deceit.

1. Aske them how they came by their faith, when they begun to believe, &c. and their ordinary answer wilbe this, or the like: *We cannot tell: we are not such Atheists, or so prophane, but we have believed ever since we were borne: we have ever trusted in* CHRIST, *and made account of Him as our Saviour: We never doubted, but that He which made us,* [n] *will have mercy on us,* &c. but now these poore deluded ignorants are in the meane time meere strangers to any worke of the spirit of bondage, and pangs of the new-birth, which would have taught them with a witnesse to have taken notice what a mighty worke and admirable change the glorious Sun of saving faith is wont to cause whersoever it comes. They could never yet sensibly and heartily cry, *We are uncleane, we are uncleane*; we are *sicke*, we are *lost*, we are *heavy-laden*, we are undone, we die, we are damn'd; except we drinke *of the water of life*, wash in that *Fountaine opened for sinne and for uncleannesse*, and have a blessed part in the passion and purity of IESVS CHRIST, &c. Whereas now the true believer can tell you readily and experimentally, that he was first enlightened, convinced and terrified with sight, sense, and sorrow for sinne; and so on, as you shall find it *Instruct. for comfort. afflict. Consc.* pag. 324. *& seq.* But especially

[n] *Nay, but heare the Prophet:* It is a people of no understanding: therefore He that made them, will not have mercy on them; and He that formed them, wil shew them no favour. Isa. 27. 11.

cially faire fall one good token: ever when justifying faith is infused, there is a thorow-sale of all sinne. *The Pearle of great price* will never be had, except all be sold: which is a matter so remarkable, and makes such a miraculous change in a man, that it cannot chuse but be strongly remembred, and with greatest astonishment, and that even for ever, both in this world and the world to come. Sensuall pleasures and bosome sinnes are notoriously nail'd and glued to a carnall heart: they are as neare and deare unto it, as the most dainty and delicious meat to the palate; *Wickednesse* (saith *Zophar*) *is sweet in his mouth, he hides it under his tongue; he spares it, and forsakes it not; but keepes it still in his mouth*: not onely as ordinary garments, but as the most costly jewels, and richest chaine: *Pride* (saith *David*) *compasseth them about as a chaine; violence covereth them as a garment*: as the very limbes of the Body. *Mortifie therefore* (saith *Paul*) *your members which are upon earth: fornication, uncleannesse, inordinate affection, evill concupiscence, covetousnesse*: nay, and as the most necessary and noble parts, the *right eye*, and the *right hand*; *If thy right eye offend thee* (saith CHRIST) *plucke it out, and cast it from thee: ---And if thy right hand offend thee, cut it off, and cast it from thee*: yea dearer then very life it selfe to flesh and bloud: For we may observe and see too often such sonnes of pleasure, and slaves of lust to have no joy in this life, after they have lost the joy of this life. Hence it is, that many times the wretched worldling being robbed one way or other of the very

Iob.20.12.

Psal.73.6.

Col.3.5.

Mat.5.29, 30.

life of his life, his wedge of gold and hoards of wealth, makes an end of himſelfe: that the wanton miſſing of his luſtfull aime and much deſired choiſe, finds no pleaſure in this life; but cuts off himſelf by a violent and untimely death: that *Achitophel* being diſgraced and over-top'd in a Point of Policy, the crowne and pride of his worldly happineſſe, put his houſhold in order, and hang'd himſelfe. Well then, if it be thus, that parting from carnall pleaſures be as painfull and vexing, as if a man ſhould pull the meat from our mouth, the chaine from our necke, clothes from our backe, the limbes from our body, the right arme from our ſhoulder, the eyes out of our head, and as the loſſe of our life; that happy ſoule which bids adieu everlaſtingly to all earthly delights, muſt needs take extraordinary notice, and be able for ever to give a ready and moſt ſenſible account of ſuch a mighty change and marvellous worke.

2. Aske them, how they keepe their faith: and they will tell you, they thanke GOD, they are not troubled about it. They find no ſuch ſcruples, doubts, diſtruſts, feares, jealouſies, terrours, temptations, deſertions, wants, weakeneſſes, &c. as ſome preciſer fellowes, who ſtand ſo much upon their profeſſion, ſtrictneſſe, conſcience, and other ſingularities above ordinary, ſo much talke of, and take to heart. They ſee no ſuch neceſſity of running after ſermons, ſo much reading, prayer, poring upon preciſe bookes, recourſe to Puritan-Miniſters, Humiliation-daies, &c. They can believe quietly, follow their buſineſſe, and go to Heaven

Heaven without ſo much adoe. Nay, they are ſo farre from being troubled in any of theſe kinds, that if any amongſt them be troubled in mind, and extraordinarily viſited with ſpirituall diſtreſſe, the portion many times of Gods deareſt children; they preſently pleaſe and applaud themſelves, that they are free; and conceive and peremptorily conclude that the afflicted is an hypocrite, hath beene a more hainous ſinner then others, or medled too much with Scripture-buſineſſes and divine matters. But now the true believer holds the precious heavenly Iewell of juſtifying Faith with much adoe, difficulty and *doubtings. He is as carefull and covetous (if it be poſſible) to preſerve and ſave this Pearle, as the worldling his gold. For this purpoſe, he paſſeth thorow many ſore and bitter conflicts with the fierceſt aſſaults and fierieſt darts of the Devill; (for he knowes full well, that that is the arme and power of God unto us, for all ſound comfort and ſpirituall well-being, and therefore he is moſt furious to weaken us there) with infinite gaine-ſayings and temptations of our inbred infidelity, native ignorance, diffidence, wiſdome of the fleſh, our owne ſenſe and feeling, and a world of oppoſitions continually. He is driven many and many a time to the Throne of Grace with prayers, teares, and ſtrongeſt wraſtlings for auxiliary forces, and renewed ſtrength. O how often doth he reſort with extremeſt thirſt, and deareſt longings to all the bleſſed Fountaines, that feed his faith; the perſon of Christ, His meritorious bloud, the Promiſes,

* *That Satan may worke our finall overthrow, it is his uſuall cuſtome to tell the true believing Chriſtian that he is deſtitute of faith; and contrariwiſe the unbelieving worldling, that he hath a ſtrong faith; whereas in truth, there is nothing in him, but ſecure preſumptiõ* Down. Chriſt. Warf. Cap. 42.

GODS freeſt love, His ſweeteſt name; the covenant of grace, all the Ordinances, thoſe *Ones of a thouſand*, who are able to diſcover both the depths of the Devill, and the myſteries of Evangelicall mercy, &c. and for all this is glad many times to ſay unto his GOD: *Though Thou ſlay me, yet will I truſt in Thee:* LORD, *I believe, helpe Thou mine unbeliefe*, &c. The difference then ſtands thus: They hold it the eaſieſt thing of a thouſand; but he finds it the hardeſt matter in the world, *To believe*.

Iob 13.15. Mark.9.24.

3. Aske them, what it hath wrought upon them: and they cannot give an account of any alteration to any purpoſe, or ſanctification at all. Imaginary Faith is but an idle *Idea*, a naked Notion, a meere fancy, a groundleſſe preſumption and true dreame; and therefore it is not active or productive of any reall effects, or true religiouſneſſe. But now ſaving faith doth ever beget a bleſſed change in the whole man, body, ſoule, ſpirit, calling, company, converſation, &c. *If any man be in* CHRIST, *he is a new creature: Old things are paſſed away, Behold all things are new.* It is ever attended with thoſe three great works of grace: 1. An univerſall repentance and returne from all ſinnes: from groſſe ones in practice and action; and from the moſt unavoidable infirmities at leaſt in allowance and affection. 2. An univerſall ſanctification in all the parts and powers of body and ſoule; though not in height of degree, yet without exception of parts. 3. An univerſall obedience to all GODS commands; though

2 Cor.5.17.

though not to perfection, yet in ſincerity and truth: and with an heavenly traine of glorious graces; *love, hope, vertue, knowledge, temperance, patience, godlineſſe, brotherly kindneſſe, charity, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, meekneſſe,* &c. And even in the loweſt ebbe and greateſt weakeneſſe, it is ever wont to diſcover it ſelfe at leaſt by poverty of ſpirit, hungring and thirſting after righteouſneſſe, ſtriving againſt doubting, bitter complaints for want of former feelings, induſtrious ſeeking to be ſetled in believing, earneſt and greedy longing after grace, highly prizing the LORD IESVS, and preferring Him infinitely before all the pleaſures, profits and felicities of this life, reſolving rather to die ten thouſand deaths, than to returne any more to folly; ſelfe-deniall, contempt of the world, care to ſearch out the ſin that may poſſibly hinder comfort, and be rid of it, continuall watchfulneſſe and holy jealouſie, leſt we ſhould be deceived, and faithfull labouring to ſubdue corruption. 2 Pet 1.5,6. Gal.5.22,23.

4. Fourthly, aske them, How they prize the object they apprehend imaginarily; for it is no better: and it is but thus: If you were able to aſſure them of wallowing in all worldly pleaſures with conſtant health, and immortality upon earth: they would with all their hearts, part with all their hope of heaven hereafter: For they are yet but carnall, though ſelfe-confident. But now the divineneſſe and excellency of ſpirituall delights which juſtifying Faith doth extract from the Objects about which it is exercis'd, doth ſo affect and

raviſh the heart of the true Believer; that well adviſed, in cold bloud, and out of temptation, he holds all the corporall felicities of ten thouſand worlds, even world without end, in compariſon of them, but as droſſe, and dung, and duſt in the ballance. Our part in the perſon of CHRIST, with the purchaſes of His deareſt bloud, and poſſeſſion of the Deity bleſſed for ever by His meanes, do more than infinitely tranſcend the utmoſt of all earthly contentments, rais'd above the higheſt poſſibility, by the moſt inventive and ſtrongeſt imagination, and to be enjoyed thorow a thouſand eternities.

The ſecond ſort, which are a generation of more underſtanding men; ſtand thus for their ſpirituall ſtate, and thus fearefully couzen their own ſoules, and come ſhort of ſalvation: They aſſay indeed to be religious, give up their names to Profeſſion, and would go to heaven with all their hearts, ſo farre as the way holds, with enjoyment of temporall happineſſe: and therefore, they put on a *forme of godlineſſe*, and faire out-ſide; furniſh themſelves with an artificiall habit of talking well; take part in all companies with the better ſide; follow and frequent Sermons with good forwardneſſe; ſet up prayer and other religious exerciſes in their families; put themſelves upon daies of humiliation; leave many ſinnes, do many things, hold an univerſall outward conformity to all the ordinances and divine Duties at the inſtance of the Miniſtry. And if they be of ability, countenance godly Preachers, ſtand for them, and entertaine

taine them into their houſes with much affectionateneſſe and bounty, eſpecially ſuch as (perhaps) by reaſon of too much charity, unacquaintedneſſe with their wayes, lothneſſe to be accounted too pragmaticall and rough, or ſomething comply with them in a falſe conceipt of their ſpirituall well-being, &c. But preſſe them further, over and beſides all this, to the heart and life of religion, to the power and pith of godlineſſe, crucifying of their corruptions, ſtrangling their luſts, maſtering their paſſions, parting with all ſinne, unfaſhioning them to the times, abandoning for ever their darling pleaſure, deniall of themſelves, contempt of the world, daily walking with GOD, delight in the *way of holineſſe*, an holy keeping of the LORDS day, fruitfulneſſe in all good workes, living by faith, an uncowardly oppoſition to the iniquities of the preſent, &c. which (they well know) wilbe neceſſarily accompanied with *Drunkards ſongs*, railings of the baſeſt, diſcountenance from ungodly greatneſſe, the worlds deadlieſt enmity, *ſpeaking againſt every where*, &c. O then, you ſtrike them ſtarke dead on the neſt, as they ſay. Theſe are hard ſpeeches, very harſh, grating and ungratefull to their eares, and go to their very hearts: and therefore in ſuch Points as theſe preſſing more preciſeneſſe, you may as well remoove a mountaine of braſſe with your little finger, as ſtirre them an inch. Say what you will, and preach out your heart, (as they ſay) they will no further. Thus farre as they go already, ſhall either ſerve their turne for ſalvation, or they will

Iſa. 35. 8.

Acts 28. 22.

venture their ſoules with thouſands that are worſe than themſelves. They pitch upon a ſafe, wiſe, moderate and diſcreet temper of religion, as they conceive and call it, and neither deſire, or endeavour to go any further, or grow any better. A faire day mends them not (as they ſay) and a foule day paires them not. As they are peremptorily confident, the *Pearle* wilbe had at their price; ſo they are conſtantly peremptory never to become more preciſe. And if it fall out ſometimes, that they meet with ſome faithfull man of GOD, who hits right upon their humour; diſcovering the inſufficiency of their preſent ſpirituall ſtate, for future happineſſe; and perſwading them upon a neceſſity of ſalvation, to an univerſall reſignation of themſelves with unreſervedneſſe and zeale to all the world, and will and waies of GOD; they are wont to put it off thus, or in the like manner: *The man is a good man, and of good parts, one whom I love well; but a little too hot, too boiſterous and rough, and pinches too much upon preciſeneſſe and particularizing mens ſpirituall ſtates; that is all his fault: I muſt confeſſe, I am of ſuch a nature and diſpoſition, that I ſhall be more mooved with milder ſermons, and calmer cariage in the Pulpit: I do not ſee*

how

*how this Miniſteriall ſeverity and roughneſſe, * ſharpneſſe of reproofe, and ſuch ſearching into, and peremptory cenſuring mens ſtate to* GOD*-ward, doth ſo much good,* &c.

My whole *Diſcourſe of true Happineſſe* is a touch ſtone and looking glaſſe for a triall and diſcovery of the unſoundneſſe and ſpirituall ſelfe-deceit: and therefore thither I remit them.

* *And yet the Apoſtle ſaith,* Ἔλεγχε αὐτοὺς ἀποτόμως. *Tit.*1.13. Reprove them ſharply, *ſeverely, cuttingly; of* Ἀποτόμως. Quemadmodũ medicus, qui bili vult mederi, amaris utitur pharmacis, ita obdurati, præfracti, atq; contumaces homines duris & ſeveris verbis arguendi ſunt: malo enim nodo malus quærendus eſt cuneus. *Meganderin loc.*

Vt caro quæ callo obduruit non facilè accipit vibices plagarum, niſi improbis & crebris ictibus: ita animus aſſuetus peccatis, non commovetur correctione niſi ſeverâ & acri. *Idem Ibid.*

Hæc vehementia & ſeveritas, quam hic *Paulus* in Paſtore requirit, non vacat omni irâ: quam & CHRISTVM invaſiſſe Evangeliſta teſtis eſt. *Mart.*3.5.

Hæc autem juſta eſt, & pia ira, quam Scripturæ vocant Zelum DEI, cum ſit iracundia amore DEI & pietatis excitata: qualis CHRISTVM invaſit cum negotiatores expulit e Domo Patris ſui. *Ioh.*2.15.

Hoc loco non alienos dicit, ſed domeſticos eſſe coarguendos. *Theophylact. in Loc*

Neq; alienos ſolum hic taxat *Paulus*, ſed eos nominatim qui CHRISTO nomen dederant. *Calvin. in Cap* 1. *ad Tit.*

For of all others, thoſe which give their names to religion, and are unſound at the heart-root: who many times alſo moſt fearefully and ſcandalouſly ſhame their Profeſſion, and cauſe the good way to be evill ſpoken of, by their worldlineſſe, pride, faſhion, ill tongue-neſſe, paſſions uſury, detaining Church ſtuff, cowardlineſſe in good cauſes, impatiency of Miniſteriall reproofe, if it croſſe them in their commodity, ſtrangeneſſe of appetite, intimate correſpondence with the prophane, &c *irreligiouſneſſe of their ſervants and followers,* &c. *are to be ſearched thoroughly, and moſt ſeverely cenſured, that they may be ſaved at the length, truly humbled, Chriſtians indeed, and not onely in their owne conceipt, and ſuch as* GOD *would have them.*

10. A ſerious and fruitfull meditation upon the foure laſt things, hath been ever holden very materiall, and of ſpeciall moment, to make us (by GODS bleſſing) more humble, un-worldly, provident and prepared for the evill Day. Give me leave therefore, to ſelect and propoſe ſome profi-

table

table Considerations thereabouts, and Conclusions thence, which may serve to mortifie our affections to the world, take off the edge and eagerneſſe in purſuit after earthly things; mollifie, and make fit our hearts for a more eaſie entrance, and effectuall entertainment of all ſaving impreſſions, and motions of the Word and Spirit, for our ſpirituall good; that in times of terrour, we may ſtand like *Mount Zion*, unmooveable and magnanimous.

About DEATH, Conſider:

1. That all the pleaſures, treaſures, and comforts of this life, wife, children, goods, gold, great friends, lands, livings, poſſeſſions, offices, honours, high roomes, brave ſituations, faire proſpects, ſumptuous buildings, pleaſant walkes, and even the world it ſelfe, upon which thou haſt loſt ſo much labour, time, care, thought-fulneſſe, and doted ſo long, holding a divorce, as death it ſelfe, muſt all, upon the ſtroke of death, * which not heaven and earth, or any created power, can any wayes poſſibly prevent, divert, or adjourne, be ſuddenly,

* Orbis medicos ad te convoca; Podalyrios, Machaonas, Æſculapios, Hippocrates & Galenos omnes reviviſcere jube, non hi omnes vel horulam annis tuis apponent, ultra quam velit DEVS. Pharmacopolia exhaurias, aurum & uniones glutias ut vitam extendas, tamen terminos, qui præteriti non poterunt, non promovebis. Cautus ſis, quantum velis, vitæ pericula omnia declines, morborum principijs obſtes, numerum menſium non augebis. Optes, voveas, roges, nihil agis; vitæ tuæ termini jam conſtituti ſunt, nec unquam, (quicquid reſiſtas) præteriti poterunt. ——Ciborum tibi præſtantiſſimorum copia ſit & ſelectus; vini florem bibas; nunquam labores niſi ad ſanitatem; tantum ſomni capias, quantum & Lex Archiatrorum, & ratio valetudinis poſcit; Ad numerum caleas & algeas, nihilo-minùs mortalis eris, & ubi vitæ tuæ metam contigeris, age, valedic rebus humanis, & ad rationem reddendam te para: Tribunal te vocat.

ſuddenly, utterly, and for ever left, never more to be minded, medl'd with, or enjoyed in this world or the world to come. *When our breath goeth forth, and we returne to our earth, all our thoughts periſh:* Even the thoughts of the greateſt Princes, and mightieſt Monarchs upon earth, who happily may have in their heads whole common-wealths, and the affaires of many kingdomes. *Put not your truſt in Princes* (ſaith King *David*) *nor in the ſonne of man, in whom there is no helpe. His breath goeth forth, he returneth to his earth, in that very day his thoughts periſh.* And therefore let it be thy wiſdome, to rent and weane thine affections from the world with an holy reſolute violence in the meane time: * Diſdaine and ſcorne to ſet thine heart upon thoſe things here, which thou canſt not, thou muſt not have in the ſecond life. And there is good reaſon for it. For they are all (as I ſaid before) at the beſt, and in the height: 1. But *vanity.* And 2. *Vexation of ſpirit.* 3. They cannot ſatisfie the ſoule. 4. *They will not profit in the day of revenge.* 5. They reach not to eternity. 6. There is no man ſo aſſured of his honour, wealth or any worldly thing, but he may be depriued of them, the very next moment. 7. Thou needs to feare no want: *There is no man* (ſaith CHRIST) *that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpels; but he ſhall receive an hundred fold now in this time, houſes and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come eternall life.* Of *eternall life,*

Pſal. 146. 3, 4.

Mar. 10. 29, 30.

* Contemne vivens, quæ poſt mortem habere non potes. Difficile eſt, imò impoſſibile ut præſentibus quis fruatur bonis, & futuris; ut hic ventrem, & illic mentem impleat, ut de delicijs tranſeat ad delicias, ut in terra & in cœlo glorioſus appareat. *Bern. De interiori Dom. Cap. 45.*

life, the point is cleare: But how ſhall they be ſo manifoldly remunerated in this life? 1. In the ſame kind, ſometimes, and καὶ τὸ ἐναντίον, as they ſay. *Abraham*, at GOD'S command, left his *countrey, kindred, and fathers houſe*: and he was afterwards (as you know) crowned with riches and honour abundantly, and became a great and mighty Prince: *Iob* for the glorifying of GOD, and confounding of Satan, bore patiently, and bleſſed GOD for the loſſe of all: and how richly was he after repayed with a large and ſingular addition, and excellency of goods and children. * *Valentinian* the Emperour was put from his place of command in the army, by *Iulian*, and baniſhed for

* Fertur *Iulianum* cum ſummam imperij Romani adminiſtraret, iſtum *Valentinianum*, qui præfectus cohortis erat, ex Albo militum qui in exercitu Ioviniani vocabantur, exemiſſe, & perpetuo addixiſſe exilio: ſimulatione quidem quòd milites ſibi ſubjectos, cum contra hoſtes pugnandum eſſet, parum commodè inſtruxerat, ſed revera hinc inductus eſt. Cum *Iulianus* adhuc in Gallia, quę ad occidentem ſolem vergit, ætatem ageret, ad quoddam delubrum ivit ſacrificatum: ſimulq; cum eò fuit *Valentinianus*. Nam Romanis vetus erat mos, ut præfecti militum, qui Ioviani & Herculiâni vocabantur Imperatorem proximè a tergo præſidij causâ ſequerentur. *Valentinianus* autem cum eſſet limẽ delubri tranſgreſſurus, & ſacerdos ritu Gentilitio virides olivæ ramuſculos madefactos manu tenens, introeuntes illos aſpergeret, guttâ in ſuam veſtem delapſâ, ægrè admodum & gravitertulit. Chriſtianus enim erat, & propterea ſacerdotem, qui ipſum aquâ aſperſerat, & convicijs adoritur. Aiunt preterea cum etiam Imperatore *Iuliano* inſpectante tantum veſtis ſuæ cum ipſa guttâ excidiſſe, abjeciſſeq; quantum gutta madefecerat. Vnde *Iulianus* ei admodum incenſus, iratuſq; non multò poſt condemnavit exilio, ut nimirum Melitinam, urbem Armeniæ perpetuò incoleret, causâ quidem ſimulatâ, quòd milites ſibi ſubjectos negligenter admodum gubernaſſet. Noluit enim videri propter religionem ullo eum afficere incommodo, ne inde aut martyris, aut confeſſoris honos illi tribueretur: ſiquidem hâc de cauſa alijs etiam Chriſtianis pepercerat, quia videret eos ex periculorum ſuſceptione (uti ſuprà demonſtratum eſt) tum gloriam ſibi conſequi, tum religionem ac fidem CHRISTI vehementer confirmare. Ac ſimul ut imperium Romanum Ioviano delatum eſt, iſte *Valentinianus* ab exilio *Niceam* revocatus, mortuo jam fortè *Iuliano*, & conſilio ab exercitu & his qui tum primos magiſtratus gerebant, inito, omnium ſuffragijs Imperator deligitur. *Sozom. Hiſtor. Eccleſiaſt. Lib. 6. Cap. 6.*

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the profeſſion of CHRIST: but afterward was called backe from baniſhment, and with much honour and applauſe advanced to the height of the Imperiall dignity. The Apoſtles forſaking all for CHRISTS ſake, had afterwards for one [a] poore cottage, the houſes of all the faithfull Chriſtians in the world, to which they were farre more welcome, than ever any *Haman* was to his proudeſt palace: and ſo all godly Miniſters in all ages ever find heartier entertainment, amongſt the *Houſhold of Faith*, (truly ſo called) than ever any naturall father, mother, ſiſter or brother could poſſibly affoord; becauſe, as yet they can ſee no beauty in the image of CHRIST in others, or in their feet who bring glad tidings, nor love ſpiritually. 2. Or in equivalence, by [b] contentment, which doth incomparably both in ſweetneſſe and worth ſurpaſſe and over-weigh all worldly wealth. Witnes that worthy reply of the moſt famous Italian Marqueſſe, *Galeacius Caracciolus* (ha-

[a] Apoſtolis, poſtquam domi reliquiſſent omnia, omnium fidelium domus erant apertę, ut loco unius ædiculæ centum haberent dominos: omneſq; fidelium agri Apoſtolis quoq; ſuum fructũ & neceſſaria ferebant, ut rectè *Paulus* ſcripſerit, 2 *Cor* 6. 10. Apoſtolos eſſe *tanquam nihil habentes, & tamen omnia poſſidentes.* Sic ubi unum patrem, unam matrem, pauculos fratres, & ſorores reliquerunt, alibi centum fideles invenerunt, qui paterno, materno & fraterno animo eos proſecuti ſunt. *Harmon. Evang. Cap.* 132.

[b] Centupla igitur iſta, hoc eſt multò plura animus recipit, non centuplo modo. ſed infinito, majore tum voluptate utens modicis illis, quæcunq; ad vitam præſentem in perſecutione DOMINVS dederit, quantilibet tribulationibus circundatus, quam ante cognitum Evangelium, uſus fuerat ijs, quæ reliquit *Bucer. in Cap.* 19. *Matth.* Interim ſuos exhilarat DEVS, ut illis pluris ſit, longèq; ſuavius tantillum boni quo fruentur, quàm ſi extra CHRISTVM illis affluerent immenſa bonorum copia. *Calvin. Ibid.* *Centuplicia ἐκφορτικὰ ἀναλογίαν: i. e.* Quæ centie tanti ſint, nempè quod ad verum uſum, & commoda hujus etiam vitæ attinet: ſi modò illa non ex copijs & cupiditate noſtrâ, ſed ex DEI noſtri voluntate, (quæ una eſt certiſſima bonorum Regula) metiamur: adeò ut fideles in mediâ etiam egeſtate hujus promiſſionis eventum ſentiant: Itaq; perridiculus erat *Iulianus* ille Apoſtata, quum hunc locum exagitans, quærere ni centum etiam uxores habituri eſſent Chriſtiani. *Beza in Cap.* 10. *Marci.*

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ving left the rich and pleaſant Marqueſdome of Vico, all Imperiall, Popiſh, Princely, Courtly favours, and other proportionable felicities attending upon ſuch humane greatneſſe for the Goſpels ſake) to a wicked Ieſuite tempting him with a great ſumme of gold, to returne out of *Zion* to *Sodom*; from *Geneva* into *Italy*; [c] *Let their money periſh with them, who eſteeme all the gold in the world, worth one daies ſociety with* IESVS CHRIST, *and His* HOLY SPIRIT. I make no doubt but to any of our learned and holy men, exiles for CHRIST in Queene *Maries* time, of whom many after returned, and received an hundred fold according to the letter of the Text, *browne bread and the Goſpell* in Germany, during that bloudy five yeares, were infinitely more ſweet and deare, than all the Biſhopricks of ENGLAND with *Subſcription to the ſix Articles.* 3. Even in [d] an overflowing and tranſcendent manner, in a preſſed and heaped, and even over-inlarged meaſure by ſpirituall joy, peace of conſcience, contentment of ſoule, more familiarity with GOD, nearer communion with IESVS

[c] *The life of* Galeacius Caracciolus, *the noble Marqueſſe of* Vico *in the kingdome of* Naples. *Cap.* 28.

[d] Fore dicit, ut in medijs etiam perſecutionibus centuplo ſint fœliciores, quàm unquam arctè, qui CHRISTVM omnibus hujus vitę commodis antepoſuerint. *Idem Ibid.*

Ecce qui reliquerit patrem, & elegerit ſibi Patrem DEVM, imò ei plus, quàm centuplum conſtat recepiſſe, &c —Qui reliquerit fratrem, ut habeat CHRISTVM fratrem, nonne melior erit ei quam centum fratres? —Si dimittit ſubſtantiam, ab omnibus diligitur, ab omnibus honoratur, a quibuſdam autem & timetur. Nam ipſe DEVS cui ſe tradidit, dat ei gratiam coram omnibus: Nonne melius eſt ei hoc, quam univerſa terra? *Incertus Author in Mat. Hom.* 33.

Ne quis ſuſpicetur quod dictum eſt ſolis congruere Diſcipulis: dilatat promiſſionem ad omnes qui ſimilia faciunt: Habebunt enim pro carnalibus cognatis, familiaritatem & fraternitatem cum DEO; pro agris Paradiſum; & pro lapideis ædibus ſupernam Hieruſalem, &c. *Theophylact. in Cap.* 19. *Mat.*

Quamvis pios ſemper in hoc mundo perſecutiones maneant, & quaſi eorum tergo crux adhæreat, tam dulce tamen eſt condimentum gratię DEI, quę ipſos exhilarat, ut illorum conditio regum delicijs optabilior ſit. *Calv. Ibid.*

CHRIST,

CHRIST, fuller aſſurance of His love, and our portion in Him, more ſenſible experience of His all-ſufficiency, extraordinary exerciſe of faith, ſweeter taſte in the Promiſes, cloſer cleaving to the Word, clearer ſight of divine excellencies, heartier longing for heavenly joyes, &c. One drop of which ſpirituall refreſhing deawes diſtilling upon the ſoule even in greateſt outward diſtreſſe; one glimpſe of ſuch glorious inward joyes ſhining from the face of the Sun of ſalvation into the ſaddeſt heart in the darkeſt dungeon, doth incredibly ſurpaſſe all the comfort which wife, children, wealth, or (in a word) any worldly good, or mortall greatneſſe can poſſibly yeeld. 4. Or in poſterity; by a very remarkable, if not miraculous providence and care for them. Conſider for this purpoſe, that GOD-fearing Prophet, 2 *Kings* 4. who upon the matter, and in the true meaning, denied himſelfe, and forſooke all for GODS ſake. ([e] For he doth ſo alſo, who preferres the glory of GOD, the Goſpell, the cauſe of CHRIST, and keeping of a good conſcience, before any, or all earthly things; holding faſt unfainedly a reſolution, if he be put to it, and times require really and actually to leave all for CHRIST.) This good man might have [f] applied himſelfe to the preſent, ſerved the times, ſought the Court, and ſate at *Iezabels* Table with her other temporizing trencher-chaplaines. But it is ſaid in the Text, that he *feared the* LORD, and ſo diſdained, and abhor'd to gaine by humouring greatneſſe, to grow rich and riſe by baſeneſſe and flattery.

[e] Relinquere aliquid propter nomen CHRISTI, ſive propter CHRISTVM, eſt CHRISTVM præponere omnibus, & ſuper omnia amare: ita eum eſſe charum pectori noſtro, ut illius gratiâ parati ſimus omnia relinquere quantumvis chara, quæ nos alliciunt, aut inducunt, aut etiam cogunt, ut aliquid faciamus, quod ſit contra ejus gloriam. *Muſc.*

[f] Colligemus ex hâc paupertate virum illum fuiſſe conſtantem in verâ & ſanâ religione: quia ſi deficere voluiſſet, ad cultum *Iezabelis*, & impij regis, victus & juſtæ facultates ei non defuiſſent. *Pet. Mart. in loc.*

flattery. And therefore did chuſe rather to die a begger, to leave his wife in debt, and expoſe his children to the bondage of cruell creditours, than any waies to make ſhip-wracke of a good conſcience, or conſent and concurre to the adulterating of GODS ſincere and purer worſhip. But mark what followes: rather than the wife and children of ſuch a man, who preferred GODS glory before his owne preferment, ſhall ſuffer want; they muſt be relieved by a miraculous ſupply, as appeares in the ſtory. 5. Or in *good* [g] *name*; *which is rather to be choſen than great riches*, ſaith *Salomon*. For inſtance, compare together *Bradford* and *Bonner*. The name of that bleſſed man ſhall be of moſt deare and glorious memory to all that *love our* LORD IESVS CHRIST *in ſincerity*, untill His ſecond comming: and it is like we ſhall looke upon him, and the reſt of that royall Army of Martyrs in Queene *Maries* time, with thoughts of extraordinary ſweetneſſe and love in the next world thorow all eternity. But now the remembrance of that other fellow, who (like a bloud-thirſty Tyger) made ſuch horrible havocke of the Lambs of CHRIST, ſhalbe had in a moſt abhorred, execrable, and everlaſting deteſtation. The name of the fore-named noble Marqueſſe, [h] who left and

[g] *I will give them an everlaſting name that ſhall not bee cut off.* Iſa. 56. 5 Prov. 22. 1.

[h] *Heare Calvin in his Epiſtle to him, before his Commentary upon the firſt to the Corinth.* Etſi neq; tu plauſum Theatri appetis, uno teſte DEO contentus, neq; mihi propoſitum eſt laudes tuas enarrare: Quod tamen cognitu utile eſt ac fructuoſum, non prorſus celandi ſunt Lectores: Hominem primariâ familiâ natum, honore & opibus florentem; nobiliſſimâ & caſtiſſima uxore, numerosâ ſobole, domeſticâ quiete & concordiâ, totoq; vitę ſtatu beatum, ultrò, ut in CHRISTI caſtra migraret, patriâ ceſſiſſe: Ditionem fertilem & amœnam, lautum Patrimonium, commodam non minùs, quàm voluptuoſam habitationem neglexiſſe: Exuiſſe ſplendorem domeſticum; Patre, conjuge, liberis, cognatis, affinibus ſeſe privaſſe, &c.

loſt

and loſt all with a witneſſe for the Goſpels ſake, ſhall be infinitely more honoured of all honeſt men, ſo long as any one heavenly beame of GODS eternal truth ſhall ſhine upon earth, than his uncles *Paul* the fourth, or all that Rope of Popes from the firſt riſing to the finall ruine of that Man of ſinne. Nay, theirs ſhall rot everlaſtingly; but his ſhall re-flouriſh with ſweetneſſe, and freſh admiration to the worlds end.

2. That, to die, is but to be once done; and if we erre in that one action, we are undone everlaſtingly. And therefore have thine end ever in thine eye. *Let all our abilities, buſineſſes, and whole being in this life; let all our thoughts, words, actions, referre to this one thing, which (as it ſhall be well or ill ended) is attended either with endleſſe plagues, or pleaſures; with eternity of flames or felicity.

*In cunctis quidèm rebus neceſſaria eſt providentia; in ijs tamen maximè, quæ amplius quam ſemel fieri nequeunt: ubicunq; pes lapſus fuerit, actum eſt: unus error multa trahit errorum millia. Hæc ratio mortis eſt; unicus in eâ error, infinitos trahet errores: Hic ſemel erraſſe, æternum eſt periiſſe.

Lamachus Centurio, admiſſi erroris increpabat militem, qui ut culpam diluceret, deinceps nil tale admiſſurum ſe promiſit. Cui Centurio: In bello, inquit, Bone vir non licet bis peccare. *Plutarch. in Lacon.*

In morte, eheu, nec vel ſemel quidem peccare licet. Nam hoc tale peccatum eſt irrevocabile. Semel mortuus es, ſemper mortuus es: ſemel malè mortuus es, ſemper damnatus es. Hanc mortem corrigere, hanc damnationem excutere, per omnem æternitatem non poteris.

3. That thou maiſt looke upon thy laſt bed, to be full ſorely terribly aſſaulted by the king of feare, accompanied with all his abhorred horrours, and ſtinging dread; by the fearefull ſight of all thy former ſinnes, arrayed and armed in their griſlieſt formes, and with their fierieſt ſtings;

with the utmoſt craft and cruelty of all the powers of darkneſſe, and the very powder-plot of the prince of hell, that roaring Lion, who hath induſtriouſly laboured to devoure thy ſoule all thy life long; with the terrour of that juſt and laſt Tribunall to which thou art ready to paſſe to reckon preciſely with Almighty GOD for all things done in the fleſh. What manner of man ought thou to be then in the meane time; in all holy care, fore-caſt and caſting about to give up thine account with comfort at that dreadfull houre? Be ſo farre from * deferring repentance in this Day of viſitation, and putting off till that time; (For how canſt thou poſſibly attend ſo great a buſines, when thou art beſet with ſuch a world of wofull worke, and helliſh rage?) That thou ſhouldeſt in this thy day, like a ſonne of wiſdome, conſtantly ply and improove all opportunities, occaſions, offers, every moment, Miniſtry, mercy, motions of the Spirit, checks of conſcience, corrections, temptations, &c. To ſtore thy ſelfe richly with ſpirituall ſtrength againſt that laſt encounter, and of higheſt conſequence, either for eternall happineſſe, or unconceiveable horrour.

* Caveamus hunc ſcopulum differre. Quot hominum millia vel hanc unam ob cauſam malè finierunt, quia diſtulerunt minimè differenda. Quid craſtinum, quid perendinum ſaluti tuæ deſtinas? Craſtinus dies tuus non eſt: Hodiernus eſt. Hodiè quæſo, hac horâ, jam age quod agendum eſt. Cras, aut perendiè ubi tu eris?

4. That thy body, when the ſoule is gone, wilbe an horrour to all that behold it; a moſt loathſome and abhorred ſpectacle. Thoſe that loved it moſt, cannot now find in their hearts to looke on't, by reaſon of the grieſly deformednesſe which death will put upon it. Downe it muſt into a pit of carions and confuſion, covered with wormes

wormes, not able to wagg ſo much as a little finger, to remoove the vermine that feed and gnaw upon its fleſh; and ſo moulder away into rottenneſſe and duſt. And therefore let us never for the temporary, tranſitory eaſe, pleaſure, and pampering of a ruinous, and rotten carkaſſe, bring everlaſting miſery upon our immortall ſoules. Let us never, for a little ſenſuall, ſhort and vaniſhing delight flowing from the three filthy puddles of the *luſt of the fleſh, the luſt of the eye, and the pride of life*, drowne both our bodies and ſoules in a dungeon, ſhall I ſay, nay in a boyling *ſea of fire and brimſtone, where we can ſee no banks, nor feele no bottome.

* Modò jam diſcamus pericula vicina noſſe, quæ facilè cavet, qui prævidet. Non parùm intereſt e terrâ ſpectes naufragium paſſi ſunt, & irreparabile, quotquot ad orcum præcipitati ſunt; nec in portum unquam pervenient. Æternitatis igneum mare, carcer æternus hos naufragos jam ſepelivit.

5. That when the ſoule departs this life, it carries nothing away with it, but grace, GODS favour, and a good conſcience. The Sun of all worldly greatneſſe, proſperity, and joy then ſets for ever: Even Crownes, Kingdomes, Lands, Livings, and all earthly Poſſeſſions are everlaſtingly left. And *what will an immortall ſoule, deſtitute of divine grace, do then? Then will that now newly-ſeparated ſoule, finding no ſpirituall ſtore or proviſion laid up in this life againſt the evill day, with an irkſome and furious

*Si conſcientia ſit inquinata, nihil uſpiam nec in rebus conditis, nec in conditore ſolatij eſt reperire: Omnia acerba, Fellea omnia: Et quò profugias? Ad DEVM? Hoſtis eſt. Ad conſcientiam? Carnifex eſt. Ad cœlites? Offenſi ſunt. Ad ſocios? Augebunt cruciatus. Ad delitias & voluptates? Conſcientiam magis inquinabunt. &c.

reflexion, looke backe upon all its time ſpent in the fleſh; and beholding there, nothing but abominations, guiltineſſe and ſinne: Preſently awakes the never-dying worme which having formerly had its mouth ſtopt with carnall delights, and muſl'd up with outward mirth, will now feed upon it with horrour, anguiſh, and deſperate rage, world without end. O then, let theſe precious, deare, everlaſting things breath'd into our Bodies for a ſhort abode in this Vale of teares, by the All-powerfull GOD, ſcorne with infinite diſdaine, to feed upon Earth, or any earthly things; which are no proportionable object, either for divineneſſe, or duration, for ſo noble a nature to neſtle upon. But let them ply and fat themſelves all the dayes of their appointed time, with their proper, native, and celeſtiall food: *At that great Supper* made by a King at the mariage of a Kings ſonne, *Luke* 14. 16. *Mat.* 22.2. And therefore muſt needs be moſt magnificent and admirable: At that *Feaſt of fat things, that Feaſt of wines on the lees; of fat things full of marrow, of wines on the lees well refined, Iſa.* 25. 6. The founder and furniſher whereof is the LORD *of Hoſts.* He that made Heaven and Earth, makes it; and therefore it muſt needs be matchleſſe and incomparable: At the Well-head of *Wiſdomes* richeſt Bounty; who *hath killed her beaſts, mingled her wine, and furniſhed her table, Prov.* 9.2. In and by theſe and the royalleſt feaſt that can be imagined, are ſhadowed, but infinitely ſhort, and repreſented unto us, but nothing to the life, all thoſe inexplicable

plicable divine dainties, delicates, ſweetneſſes; thoſe gracious quickenings, rejoycings and raviſhments of ſpirit; which GOD in mercy is wont to communicate and convey thorow all the ordinances and meanes of grace to truly humbled ſoules, for a mighty increaſe of ſpirituall ſtrength and invincible comfort. O how deliciouſly may a heavenly hungry heart feed and fill it ſelfe; 1. In the powerfull Miniſtry unfolding all the ſacred ſenſe and rich mines of GODS owne meaning in His bleſſed booke. 2. In the precious promiſes of life, by the applications and exerciſe of Faith. 3. In the LORDS Supper, by making the LORD IESVS ſurer to our ſoules every time; and every time by feaſting afreſh upon His body and bloud ſpiritually, with exultations of deareſt joy, and ſweeteſt glimpſes (as it were) of eternall glory. 4. In fruitfull conferences and mutuall communications of gifts, graces, prayers, duties with GODS people, which the LORD doth uſually and graciouſly water with the deawes of many ſweet and glorious refreſhings and quickning, much increaſe of Chriſtian courage, and an holy contentation in the *good way*. 5. In meditations upon the myſtery of CHRIST, the miracles of mercy upon us for our good all our life long, and the eternity of joyes and bliſſe above. 6. Upon the LORDS Day, when ſhowers of ſpirituall bleſſings are accuſtomed to fall from the Throne of grace all the day long, upon thoſe who ſincerely endeavour to conſecrate it as glorious unto Him. 7. Upon

thoſe ſoule-faſting daies of humiliation; which, who ever tried *either ſecretly, privately, or publikely; either by himſelfe alone, with his yoke-fellow, in his family or congregation, and found not GOD extraordinary, according to the extraordinarineſſe of the exerciſe?

* For ſecret and private, many thouſands of Chriſtians can ſpeak very admirable, glorious, and extraordinary things: Of publike thus ſpeakes a learned Doctor. *To GODS glory, and to the ſtopping of our adverſaries mouthes, the Papiſts, (who know not what the true exerciſe of faſting meaneth) it is to be acknowledged, that howſoever we have not beene ſo frequent in this exerciſe, as were to be wiſhed; yet notwithſtanding, upon diverſe publike occaſions, there have beene publike Faſts obſerved and ſolemnized among us with good and happy ſucceſſe: As for example, In the time of the great Plague, Anno 1563. After the great Earth-quake, Anno 1579. After intelligence had of the Spaniſh Invaſion, Anno 1588. In the time of the great Famine, Anno 1596 & 1597. And now of late in this time of the Peſtilence, Anno 1603. Beſides the private and ſecret faſting of the faithfull, as it hath pleaſed GOD to moove them, either by private, or publike occaſions.* Dr. Downam, now Biſhop in Ireland. The Chriſtians Sanctuary. Sect. 54 pag 54.

Nay, Heare King CHARLES Himſelfe graciouſly acknowledging GODS extraordinary goodneſſe in hearing our prayers in publike Faſts bleſſedly appointed by His owne royall Command: *And whereas the greateſt corſilence men have in GOD, ariſeth, not onely from His Promiſes, but from their experience likewiſe of His Goodneſſe, you muſt not faile often to re-call to the memory of the people with thankefulnes, the late great experience we have had of His goodnes towards us: For, the three great and uſuall judgments which He darts downe upon diſobedient and unthankefull people, are Peſtilence, Famine and the Sword. The Peſtilence did never rage more in this Kingdome than of late; And GOD was graciouſly pleaſed in mercy to heare the prayers, which were made unto Him; and the ceaſing of the judgement was little leſſe than a miracle. The Famine threatned us this preſent yeare, and it muſt have followed, had GOD rained downe His anger a little longer upon the fruits of the earth. But upon our prayers he ſtayed that judgement, and ſent us a bleſſed ſeaſon, and a moſt plentifull Harveſt, &c.* Inſtructions directed from the Kings moſt excellent Majeſtie, &c. pag. penult.

About

About the last IVDGEMENT, Consider,

1. How *cuttingly, and how cold the very first sight of the *Son of Man comming in the clouds of heaven with power and great glory*, will strike unto thine heart, who hast refused to turne on His side, and take His part all the time of thy gracious visitation. Then wilt thou begin with extremest griefe and bitternesse of spirit to sigh and say within thy selfe: Oh! He that I now see sitting downe upon yonder flaming white and glorious Throne, is that IESVS CHRIST, *the mighty* GOD, the *Prince of Peace*, that sweetest Lambe, whose precious bloud was powred out as water upon the earth, to *save His people from their sinnes*. And He it was, who so fairely invited and wooed me (as it were) by His faithfullest Messengers, and intreated me with termes of deerest love, all my life long; but even to leave my lusts, and bid the Devill adieu; and He, even He, would become my all-sufficient and everlasting Husband; and now as at this time have set an immortall crowne of blisse and glory upon my head with His owne all-mighty hand. But I alas! like a wilfull desperate wretch, did not onely *neglect so great salvation, forsake mine owne mercy*, and so *judge my selfe unworthy of everlasting life*: but I also (a bloudy butcher to mine owne soule) all my few and evill dayes, basely and bitterly oppos'd His blessed kingdome; the purity, power and holy precisenesse thereof, as quite contrary to my carnall heart, and that current of pleasures and worldly contentments

* Nota quo demùm tempore conspiciant improbi ac obstinati CHRISTI gloriam, nempè non priùs quàm ipsum persecuti fuerint, ac tum quidèm cogentur eum videre cum admiratione maximâ & stupore; & cum dolore conscientiæ ineffabili, cum videbunt judicem sibi constitui eum, quē tàm indignis modis tractārunt in vitâ istâ. Nemo est, qui non id ferat ægrè, si quem interfecit, eum habeat sibi judicem. *Rollock. in Iohan. Cap. 8. mihi pag. 518.*

into which I had desperately cast my selfe: I indeed wretchedly and cruelly against mine owne soule persecuted all the meanes which should have sanctified me, and all the men which should have sav'd me. Happy therefore were I now, if I could intreat the greatest Rocke to fall upon me, or be beholding to some mighty mountaine to cover me; there to lie hid everlastingly *from the face of Him that sitteth on the Throne, and from the wrath of the Lambe.* O that I now might be turned into a beast, or bird, or stone, or tree, or aire, or any other thing! Blessed were I, that ever I was borne, if I could now be unborne: That I might become nothing, and in the state I was, before I had any being! Ah that my immortall soule were now mortall, that I might *die in hell, and not lie eternally in those fiery torments, which I shall never be able either to avoid, or abide! Let us then betime in the name and feare of GOD, kisse the Son, lest he be angry at that Day; and so we perish everlastingly. Let us now, while the day of our visitation lasts, before *the Sun be set upon the Prophets,* addresse our selves unto Him: 1. With hearts burdened and broken with sight of sinne, and sense of divine wrath, *Mat.* 11.28. 2. Prize Him infinitely and above all the world, *Matth.* 13. 46. 3. Sell all, part with all sinne, *Ibid.* Out of Egypt quite, leave not an hoose behind, *Exod.* 10. 26. 4. Take Him as our Husband and LORD, whereby we *become the sonnes of* GOD, *Iohn* 1.12. 5. *Take his yoke upon us, and learne to be meeke and lowly, Matth.* 11. 28. 6. Enter into the *way*, which

* Flammas infernales sustinebit, ubi est fletus & stridor dentium, ubi ululatus, lamentatio & pœnitentia sine ullo remedio, ubi est vermis ille, qui non moritur, & ignis qui nunquam extinguitur, ubi mors quæritur, & non invenitur. Quare in inferno mors quæritur & non invenitur? Quia quibus in hoc sæculo vita offertur, & nolunt accipere, in inferno quærunt mortem, & non poterunt invenire Vbi erit nox sine die, amaritudo sine dulcedine, obscuritas sine lumine, &c. *Aug. de Temp. Serm.* 152.

which is *called the way of holineſſe*, *Iſa.* 35.8. 7. And there continue Profeſſours of the Truth, and of the power of the Truth, and of the power of the Truth in truth: (For otherwiſe, thou mayeſt be a Profeſſour, and periſh eternally:) That CHRIST may owne thee, at that Day. Many profeſſe the Truth, and not the power of the Truth: ſome profeſſe both the Truth and the power of it, but are falſe-hearted. Where then ſhall the non-Profeſſour appeare? Nay, the Perſecuter of the *Sect*, *which is ſpoken againſt every where*, *Acts* 28.22.

2. That thou muſt preſently paſſe to an impartiall ſtrict, the higheſt and laſt Tribunall, which can never be appeal'd from, or repeal'd: there to give an exact account of all things done in the fleſh: * For, every thought of thine heart, every word of thy mouth, every glance of thine eye, every moment of thy time, every omiſſion of any holy duty, or good deed, every action thou haſt undertaken, with all the circumſtances thereof, e-

* *Thy conſcience ſhall then be ſuddenly, clearely, and univerſally irradiated and enlarged with extraordinary light, to looke upon all thy life at once, as it were:* Cauſa cognitio ſita eſt in revelatione omnium, quæ quiſq; per vitam univerſam fecerit, dixerit, cogitârit. *Voſſ. de Iud. Extr. p. 2. Theſ.* 1. Ἀποκάλυψις eſt quo κατὰ μεταφορὰν de aperiendis libris de Apoc. 20. 12. Nempe per apertionem librorum ſignificatur, ut unicuiq; conſcientia ſua (nec enim opus erit teſtibus externis) ſuggeſtura ſit omnem ſuam vitam *Idem. Ibid.*

Iudicium ſedit, & libri aperti. &c.] Conſcientiæ & opera ſingulorum in utramq; partem, vel bona, vel mala omnibus revelantur. *Hieron. in Dan.* 7.

Quædam igitur vis eſt intelligenda divina, quâ fiet, ut cuiq; opera ſua, vel bona, vel mala cuncta in memoriam revocentur, & mentis intuitu muâ celeritate cernantur: ut accuſet, vel excuſet ſcientia conſcientiam: atq; ita ſimul & omnes & ſinguli judicentur. *Aug. de Civit* DEI *Lib.* 20. *Cap.* 14.

Neceſſe igitur non erit, ut manifeſtatio fiat voce ſenſibili ac humanâ; ſed ſatis erit, ſi menti repreſentetur, & manifeſtetur. *Hugo Victorin. Lib.* 1 *de anim. cap* 11.

In hoc judicio fiet apertio Librorum, ſc. conſcientiarum, quibus merita & demerita univerſorum ſibi ipſis & cæteris innoteſcent, facientè hoc virtute illius Libri vitæ; verbi ſc. incarnati. *Bon. Breviloq. Cap.* 1.

very

very office thou haſt borne, and the diſcharge of it in every point and particular, every company thou haſt come into, and all thy behaviour there, every Sermon thou haſt heard, every Sabbath thou haſt ſpent, every motion of the Spirit which hath been made unto thy ſoule, &c. Let us then, while it is called To Day, call our ſelves to account, examine, ſearch and trie thorowly our hearts, lives, and callings, our thoughts, words, and deeds: let us arraigne, accuſe, judge, caſt and condemne our ſelves: and proſtrated before GODS *Mercy-Seat*, with broken and bleeding affections, lowlineſſe of ſpirit, and humbleſt adoration of His free grace, upon the ſame ground with the *Aramites*, 1 *Kings* 20.31. (*We have heard that the Kings of the Houſe of Iſrael are mercifull Kings: let us I pray thee, put ſack-cloth on our loines, and ropes on our heads, and go out to the King of Iſrael, peradventure he will ſave thy life.*) Let us there give our mercifull GOD no reſt, untill we have ſued out our pardon by the interceſſion of the LORD IESVS, &c. And then we ſhall find the reckoning made up to our hand, and [a]all matters fully anſwered before-hand. And (which is a Point of unconceiveable comfort) He that was our [b]Advocate

[a] Hinc fidelium peccata non prodibunt in judicium: quum enim in iſthac vita per ſententiam juſtificationis tecta ſunt & ablata; & ultimum illud judicium confirmatio erit, & manifeſtatio ejuſdem ſententiæ; non eſſet conſentaneum, ut in lucem denuò tum temporis proferantur. *Amef. Medul. Theol. Lib.* 1 *Cap* 41. *Sect.* 22.

[b] Qui modo eſt Advocatus noſter, ipſe tunc erit Judex noſter. —Si haberes cauſam apud aliquem judicem agendam, & inſtrueres Advocatum eſſe, ſuſceptus ab Advocato, ageret cauſam tuam ſicut poſſet: & ſi non illam finiſſet, & audires illum in judicio venturum, quantum gauderes, quià Ipſe potuit eſſe Iudex tuus, qui fuit paulò antè Advocatus tuus? —Quià Advocatum præmiſimus, ſecuri Iudicem venturum ſperemus. *Auguſt. de Tem. Serm.* 119.

upon

upon earth, and purchaſed the Pardon with His owne hearts bloud, ſhall then be our Iudge.

3. That all the beaſtly and impure abominations of thine heart; all thy ſecret ſinnes and cloſet-villanies, that no eye ever looked upon, [c] but that which is ten thouſand times brighter than the Sun; ſhall all then be [d] diſcloſed and laid open before Angels, Men, and Devils, and thou ſhalt then and there be horribly, univerſally, and everlaſtingly aſhamed. Thou now acts perhaps ſecurely ſome hatefull and abhorred worke of darkneſſe, and wickedneſſe not to be nam'd, in thine owne heart, or one way or other in ſecret, which thou wouldſt not for the whole world, were knowne to the world, or to any but thy ſelfe, or one or two of thy curſed companions curbed by their obnoxiouſneſſe: but be well aſſured in that Day, at that great aſſize, thou ſhalt in the face of heaven and earth, be laid out in thy colours to thine eternall

[c] Sed tu quem times major eſt omnibus. Ipſe timendus eſt in publico, Ipſe in ſecreto. Procedis, videris: intras, videris. Lucerna ardet, videt te: Lucerna extincta eſt, videt te. In cubile intras, videt te. In corde verſaris, videt te. Ipſum time, illum cui cura eſt, ut videat te, & vel timendo caſtus eſto. Aut ſi peccare vis, quære ubi te non videat, & fac quod vis. *Idem de Verb. Dom. Serm* 46.

[d] Iniquitates tuæ omnibus populis nudabuntur, & cunctis agminibus patebunt univerſa ſcelera tua, non ſolùm actuum, verùm cogitationum, & locutionum. Multa verò tunc venient ex improviſo, quaſi ex inſidijs, quę modò non vides, & forſitan plura & terribiliora his quæ vides. Vndiq; erunt tibi anguſtię, hinc erunt accuſantia peccata, tremenda juſtitia, ſubtus patens horridum chaos, deſuper iratus Iudex, intùs vermis conſcientię, foris ardens mundus. *Bern. de conſc. Ad Fin.* Scio quod anima tam amaram, non ęquè fert memoriam, ſed cogamus eam, & conſtringamus. Melius eſt nunc eam ipſa morderi memoria, quàm per illud tempus, ſuppliciо. Si nunc peccatorum ſis mèmor, & ea continuò proferas, & pro ipſis depreceris, ea citò delebis; ſi nunc verò fueris oblitus, tunc & invitus coram omni mundo eorum commonefies: ipſis in medium ſe ferentibus, & coram oſtentantibus, & amicis & inimicis & Angelis. *Chryſoſt. Ad Pop. Antioch. Hom.* 41. Cum hostes linquat, & captos Angeli quidam invitos trahant, & lachrymis perfuſos, & deorſum tacentes in gehennæ flammas, priùs coram toto terrarum orbe ad dedecus productos; quantum dolorem eſſe putas? *Idem. Hom.* 48. *de tremendâ Judicij die.*

Penſant ſancti viri quanta ſit illa verecundia in conſpectu tunc humani generis, Angelorum omnium Archangelorumq; confundi.

confuſion

confusion. Never therefore go about, or encourage thy selfe to commit any sinne, because it is mid-night, or that the doores are lockt upon thee; because thou art alone, and no mortall eye seeth thee, neither is it possible to be reveal'd: (And yet I must tell thee by the way, secret villanies have and may be discovered, 1. In sleepe. 2. Out of horrour of conscience, or in time of distraction.) For, suppose it be concealed, and lie hid in as great darkenesse, as it was committed, untill that last and great Day: yet then shall it out with a witnesse, and be as legible in thy fore-head, as if it were writ with the brighteſt starres, or the most glittering Sun-beame upon a wall of Crystall.

4. In what a wofull case thy heavy heart will be, and with what strange terrour, trembling, and desperate rage, it must needs be possest, and rent in peeces, when thou shalt heare that dreadfull sentence of damnation to eternall torments and horrour, pronounced over thine head: *Depart from me* * thou *curſed* wretch *into everlasting fire, prepared for the Devill and his angels:* Every word breathes out nothing but fire and brimstone, vengeance and woe, bites deeper, and terrifies more

Mat. 25. 41.

* *Though the sentence be pronounced generally, yet every reprobate will take it to himselfe with infinite anguish of spirit by particular application.*

Quæritis a scholasticis, utrum unâ generali sententiâ, & electi recipiendi sint in cœlum, & reprobi conjiciendi in gehennam. Sanè sic videtur, quià non nisi generalis a Mattheo sententia adfertur. Tamen dixerit aliquis, opus esse, ut sua singulis sententia dicatur, quià & præmiorum & pœnarum certi erunt gradus. Ad hoc pleriq; respondent, sensibili quidem voce pronunciatum iri sententiam generalem: sed eam, quià particulatim omnes sciant, quantum præmium, quantave pœna maneat ipsos, id cujusq; menti esse representandum, ita ut ejusce manifestationis non minùs aperta alijs futura sunt judicia, quàm si singulis sua diceretur sententia. *Vossius de Iud. extr. The. 30.*

than

than ten thouſand Scorpion ſtings. To *depart* from that glorious preſence were hell enough: but thou muſt alſo go with a *curſe*: nor onely ſo, but into *fire*: and that muſt be *everlaſting*, fed continually with infinite rivers of brimſtone, and kept ſtill in flame and fierceneſſe, by the unquenchable wrath of the moſt juſt GOD, thorow all eternity. And in that horrible dungeon and fiery lake, thou ſhalt never have other company or comforters but wicked devils, and they inſulting over thee everlaſtingly with much helliſh ſpite, and ſtinging exprobrations, for neglecting ſo great ſalvation all thy life long; and loſing heaven, for ſome baſe luſt, and believing their lies. If the drowning of the old world, ſwallowing up of *Korah* and his complices, burning up of *Sodome* with brimſtone, were attended with ſuch terrours, and hideous out-cries: How infinitely tranſcendent to all poſſibility of conceipt, expreſſion, or beliefe, will the confuſions and tremblings of that Day be; when ſo many millions of men ſhall be drag'd downe with all the Devils of hell, to torments without end, and paſt imagination. There was horrible ſcryking, when thoſe five filthy cities firſt felt fire and brimſtone drop downe upon their heads; when thoſe rebels ſaw the *ground cleave aſunder*; and *themſelves and all theirs go downe quicke into the pit*; when all the ſonnes and daughters of *Adam* found the floud riſing and ready to over-flow them all at once: But the moſt horrid cry that ever was heard, or ever ſhalbe in heaven or earth, in this world, or the world to come, will be then,

when

when all the forlorne condemned reprobates, upon ſentence given, ſhalbe violently and unreſiſtably haled downe to hell, and pulled preſently from the preſence not onely of the moſt glorious GOD, the LORD IESVS, Angels, and all the bleſſed Ones, but alſo of their Fathers, Mothers, Wives, Husbands, Children, Siſters, Brothers, Lovers, Friends, Acquaintance; * who ſhall then juſtly and deſervedly abandon them with all deteſtation and deriſion: and forgetting all neareneſſe and deareſt obligations of nature, neighbourhood, alliance, any thing, rejoyce in the execution of divine juſtice in their everlaſting condemnation. So that no eye of GOD or man ſhall pitie them; neither ſhall any teares, prayers, promiſes, ſuits, cries, yellings, calling upon rocks and mountains, wiſhes never to have been, or now to be made nothing, &c. be then heard or prevaile in their behalfe; or any one in heaven or earth be found to mediate or ſpeake for them; to reverſe or ſtay that fearefull doome of eternall woe: but without mercy, without ſtay, without any farewell, they ſhall be immediately and irrecoverably caſt downe into the bottomleſſe pit, of eaſeleſſe, endleſſe, and remedileſſe torments, which then ſhall finally ſhut her mouth upon them. Oh! What then will be the gnawings of the never-dying worme; what rage of guilty conſciences; what furious deſpaire; what horrour of mind; what diſtractions and feares; what bitter looking backe upon their miſ-ſpent time in this world; what * banning of their brethren in iniquity; what cursing

* Beati cœlites non tantum non cognatorum, ſed nec parentum ſempiternis ſupplicijs ad ullam miſerationem flectentur. Imò verò lætabuntur juſti cum viderint vindictam; *Manus ſuas lavabunt in ſanguine peccatorum.* Malum autem quemq; ſic DEVS omneſq; boni habebunt odio, ut nec filius quidem pietatem habeat de Patre in pœnis conſpecto. *Anſelm. de ſimilitud. Cap. 62.*

* Damnati DEVM, Sanctos, ſeipſos, omneſq; ſceleris ſocios aſſiduis execrationibus devovebunt: parentem filius, filium parens, matrem filia, hanc mater execrabitur: omnes vitæ dies, annoſque, & ipſam quâ quiſq; natus eſt horam maledictis onerabit.

cursing the day of their birth; and even blaſphe-ming of GOD Himſelfe bleſſed for ever; what tearing their haire and gnaſhing of teeth; what wailing and wringing of hands; what deſperate roaring; what hideous yellings, filling heaven, and earth, and hell, &c. No tongue can tell, no heart can thinke! Be fore-warned then, in a word, To thirſt, long and labour infinitely more to have IESVS CHRIST in the meane time, ſay in the Miniſtry to thy truly humbled ſoule; *I am thy ſalvation*; than to be Poſſeſſour (if it were poſſible) of all the riches, glory and pleaſures of moe worlds, than there are ſtarres in Heaven.

About HELL, Conſider,

1. The Paine of loſſe. Privation of GODS glorious preſence, and eternall ſeparation from thoſe everlaſting joyes, felicities and bliſſe above, is the more *horrible part of hell, as Divines affirme. There are two parts (ſay they) of helliſh torments; 1. *Paine of loſſe*; and 2. *Paine of ſenſe*: but a ſenſible and ſerious contemplation of that ineſtimable and unrecoverable loſſe, doth incomparably more afflict an underſtanding ſoule indeed, than all thoſe puniſhments, tortures, and extremeſt ſufferings of ſenſe. It is the conſtant and concurrent judgement of the ancient

*Pœna damni, ſeu *divinæ viſionis privatio*, omnium omninò ſupplicíorum ſummum eſt, quo DEVS hominem punire poteſt. Nam uti *videre* DEVM, ipſiſſima beatitudo eſt: Ità, DEVM *videre non poſſe*, maxima damnatorum pœna eſt, e quâ inexplicabilis in eorum voluntate naſcitur triſtitia.

Inter ſupplicia omnia hoc futurum eſt ſummum, maximumque, a Conditoris aſpectu vel brevi morulâ derineri. Si jam ab eodem excluſus ſis æternùm, Hoc tibi tormentum erit infandum prorſus & inexplicabile.

*Fathers,

* Fathers, that the torments and miſeries of many hels, come farre ſhort, are nothing, to the ſhutting out everlaſtingly from the kingdome heaven, and unhappy baniſhment from the beatificall viſion of the moſt ſoveraigne, onely, and chiefeſt Good, the thrice-glorious *Iehovah*, bleſſed for ever. For, by how much the degrees of infinite good and happineſſe in GOD, exceed the finite wickedneſſe and miſery of men: by ſo much greater is the ſorrow and griefe, (being rightly conceived) for the loſſe of that, than for the ſenſe of this. Aſſure then thy ſelfe before-hand, though thou little thinke ſo in the meane time, the loſſe but of the leaſt raye of that Sun-like reſplendent Body, we ſhould have in heaven; but of a taſte of thoſe over-flowing rivers of pleaſure, and un-utterable bliſſe of that happy ſoule which ſhould dwell in ſuch a Body; but of one foot-breadth of the pavement of the Empyrean Heaven, to which the Starry Firmament is but a Porch, or out-houſe; but one houres company with all the crowned Saints, and glorious inhabitants of that happy Place; but of one glaunce upon the glorified Body of IESVS CHRIST; but of one glimpſe of that unapproachable Light, and *Iehovahs* face in glory;

* A DEO abalienari ac ſeparari, pœnis etiam gehennæ gravius eſt: ſicut oculo, luce, etiamſi dolor abſit, & animanti vitâ privari moleſtum eſt. *Baſil. Aſcet. Cap. 2. mihi pag. 255.*

Intolerabilis eſt gehenna & illa pœna: tamen licet quis innumeras ponat gehennas, tale nil dicet, quale illâ fœlici excidere gloriâ, a CHRISTO odio haberi: Audire, *Neſcio vos. Chryſoſt. Ad Pop. Antioch. Hom. 47. mihi Col. 329.*

Omnia verò gehennæ ſupplicia ſuperabit, DEVM non videre, & bonis carere, quæ in poteſtate habuiſti obtinere. *Bern. de inter. Domo. Cap. 38.*

Videtur una tantummodò pœna eſſe, comburi. Si verò aliquis diligenter expendat, duplex hoc invenit eſſe ſupplicium. Qui enim in gehennâ uritur, & cœlorum regnum prorſus amittit: quæ certè pœna major eſt, quàm cruciatus ille flammarum. *Chryſoſt. in Mat. Hom. 24.*

Intolerabilis quidèm res eſt etiam gehenna: Quis neſciat, & ſupplicium illud horribile? Tamen ſi mille aliquis ponat gehennas, nihil tale dicturus eſt, quale eſt a beatæ illius gloriæ honore repelli, exoſumq; eſſe CHRISTO, & audire ab illo: non novi vos. *Ibid.*

I ſay, the loſſe but of any one of theſe would be a far dearer and more unvaluable loſſe, than that of ten thouſand worlds, were they all compos'd of pureſt gold, and brim-full with richeſt jewels. What will it be then (think you) to looſe all theſe, nay, the full and abſolute fruition of all heavenly excellencies, beauties, glories, pleaſures and perfections, and that eternally: I know full well that carnall conceipts and worldly-wiſe men will wonder at this; For having no ſight but by ſenſuall eyes, they cannot poſſibly apprehend, or will by any meanes acknowledge any ſuch thing. Eagle-ey'd they are, and ſharpe-ſighted enough into things of earth; yet blinder than a mole (as they ſay) in beholding any ſpirituall or celeſtiall beauty. But had we but the eyes of *Auſtin*, *Baſill*, *Chryſoſtome*, and ſome other holy Fathers, (and why ſhould not ours be clearer and brighter, conſidering the greater ſplendour and illuſtriouſneſſe of divine knowledge in theſe times?) we ſhould eaſily confeſſe that the farre greateſt, and (indeed) moſt unconceiveable griefe would be, to be ſevered for ever from the higheſt and ſupreme Good: And that a thouſand thouſand rentings of the ſoule from the body, were infinitely leſſe than one of the ſoule from GOD. *Nicoſtratus* in *Ælian*, himſelfe being a cunning artiſan, finding a curious peece of worke, and being wondred at by one, and ask'd, what pleaſure he could take, to ſtand as he did, ſtill gazing on the picture, anſwered: Hadſt thou mine eyes, my friend, thou wouldeſt not wonder, but rather be

raviſhed, as I am, at the inimitable art of this rare and admired peece. * It is proportionably ſo in the preſent Point. Or were we vouchſafed but one moment of *Pauls* heavenly rapture, that we might ſee but a glimpſe of that infinite glory, and drinke but one drop of thoſe ever-ſpringing Fountaines of joy; then ſhould we freely acknowledge and feele the truth of what I ſay; and that all I ſay comes farre ſhort of what we ſhall find. If it be ſo then, that the loſſe of the preſence of GOD, and endleſſe pleaſures be ſo painefull, irrecoverable and ineſtimable; and that it hath beene many times made manifeſt unto you by Scriptures, Fathers, Reaſons, convincing, familiar, eaſie reſemblances; and the ſame alſo appeares, and may be clearely concluded by the third exhortation before the Sacrament in the Common Prayer Booke; to wit, that living and lying wittingly and willingly in any one ſinne againſt conſcience, robs us of all theſe infinite, ever-during, unutterable joyes, and beatificall viſion, and fruition of GOD Himſelfe for ever: I ſay, ſith it is both thus and thus: Let every one of us in the name and feare of GOD, as we would not for a few bitter-ſweet pleaſures, nay, ſometimes one vile luſt in this vale of teares for an inch of time, loſe unknowne delights thorow all eternity in another world, with an unſhaken invincible reſolution oppoſe all ſorts and aſſaults of ſinne, with all motions, enticements, and temptations thereunto: Let us hold with holy *Chryſoſtome:*

* Si verò id non poſſumus ſermone monſtrare, nihil eſt omninò mirandum. Neq; enim novimus illorum beatitudinem præmiorum, ut infœlicitatem quoq; de eorum amiſſione ſcire poſſimus. Cæterum *Paulus*, qui iſta comparat, certiſſimè novit, quoniam excidere a DEI gratiâ omnium ſit profectò miſerrimum. Nos autem hoc tunc abſquè dubio diſcemus, cum experimento cœperimus docere. Sed iſtud ut ne patiamur, faxis ô benigne Fili DEI, neq; experiamur intolerabile illud, horrendumq; ſupplicium, quàm grande ſit: Nam quàm malum illorũ bonorum portione privari, a pertè quidẽ exprimi non poteſt. *Chryſ. loc.*

Ioſtome: [a] *That it is worſe and a more wofull thing to offend* CHRIST, *than to be vexed with the miſeries of hell.* Let us profeſſe with *Anſelme*: [b] *That if we ſhould ſee the hatefulneſſe of ſinne on the one ſide, and the horrour of hell on the other, and muſt neceſſarily fall into the one, we would rather chooſe hell than ſin.* [c] It is reported alſo of *Edmund* his ſucceſſor; that he was wont to ſay: *I will rather leape into the fiery lake, than knowingly commit any ſinne againſt* GOD. Let us reſolve with another of the Ancients: *Rather to be torne in peeces with wild horſes, than wittingly and willingly commit any ſin.* See for this purpoſe twenty curbing *Conſiderations* to keepe from ſin. *Inſtr. for comf. afflict. Conſc. pag.* 108.

[a] Etſi multi gehennam omnium malorum ſupremum atq; ultimum putant: Ego tamen ſic cenſeo, ſic aſſiduè prædicabo, multò acerbius eſſe CHRISTVM offendere, quàm gehennæ malis vexari. *Idem in Mat. Hom* 37. *ad fin.*

[b] Si hinc, inquit A. peccati pudorem, & illinc cernerem inferni horrorem, & neceſſariò uni illorum haberem immergi, priùs me in infernum mergerem, quàm peccatum in me immitterem. Mallem enim purus a peccato & innocens gehennam intrare, quàm peccati ſorde pollutus cœlorum regna tenere. *Anſelm. de ſimilitud. cap.* 190.

[c] Potius, aiebat, in ardentem rogum inſiluero, quàm ullum peccatum in DEVM commiſero. *In marg.*

2. The *Paine of ſenſe.* The extremity, exquiſiteneſſe and eternity whereof, no tongue can poſſibly expreſſe, or heart conceive. Conſider before-hand, what an unſpeakable miſery it would be (and yet it would not be ſo much as a flea-biting to this) to lie everlaſtingly in a red hot ſcorching fire, deprived of all poſſibility of dying, or being ever conſum'd! I have ſomewhere read of the horrid execution of a Traitour in this manner: being naked, he was chained faſt to a chaire of braſſe or ſome other ſuch metall, that would burne moſt furiouſly, being fil'd with fiery heat;

about which was made a mighty fire, that by little and little cauſed the chaire to be red and raging hot, ſo that the miſerable man [d] roared hideouſly many houres for extremeſt anguiſh, and ſo expired. [e] But what an horrible thing had it been to have lien in that dreadfull torment eternally: And yet all this is nothing. For, if the blacke fire of hell be truly corporall and taken properly, as ſome of the Fathers ſuppoſe; yet it is ſuch (ſay they) that as farre paſſeth our ordinary hotteſt fire, as ours exceeds the [f] fire painted upon the wall. And it muſt be ſo, I meane, as farre ſurpaſſe our moſt furious ordinary fire, immeaſurably, unconceiveably in degrees of heat, and fierceneſſe of burning. For, the one was created for comfort; the other purpoſely to torment: the one is made by the hand of man; the other tempered by the angry arme of almighty GOD, with all terrible and torturing ingredients, to make it moſt fierce and raging, and a fit inſtrument for ſo great and mighty a GOD to torment everlaſtingly ſuch impenitent reprobate rebels. It is ſaid to be *prepared*, *Matth.* 25.41. *Iſa.* 30.33. as if the all-

[d] Tyrannis priſca vix acerbiores cruciatus ullos reperit, quam vivum flammis tradere, lentè exurere, affare. Ignis ſupplicio-rum ultimum, graviſſimum. Sed ô mitem gehennam, ô temperatas flammas, vel millies vivum comburi! Feralis hæc ſententia: mille horas tolerare flammas, captivis inferorum longè clementior videretur, quàm ſi reo jamjam plectendo vitæ fiat gratia.

[e] Tormentum horribile prorſus, nec verbis effabile, hominem igne eminus ac lentè admoto tribus horis torreri vivum. Quodnam igitur tormentum ô DEUS, quàm infandum, quàm incomprehenſum, non duas, treſvè horas, non unum alterumq; diem, non annum, annoſquè mille, ſed æternitate totâ (quę tamen nunquam tota erit) & corpus & animam uri, nec unquam comburi! Hic vox & verba deficiunt.

[f] Ignis infernalis & noſter nimium quantum differunt, & primò quidèm urendi ſenſu. Noſter ignis *Auguſtino* pictus videtur, ſed ille alter, vetus. Diſcrimen ingens, imò vix ulla ſimilitudo veræ, ac pictæ flammæ.

Quicquid hic terrent, fabula eſt, jocus eſt: quicquid hic pateris, meriſſimus ludus eſt: ignium umbra ſunt ignes noſtri ad illa inferorum incendia; pœnæ quas hic dependimus deliciæ ſunt, ad illa nunquam deſituras tormenta.

powerfull

powerfull wisdome did deliberate, and (as it were) sit downe and devise most tormenting temper for that most formidable fire: the one is blowne by an aiery breath; the other by the angry breath of the great GOD, which burnes farre hotter than ten thousand rivers of brimstone: *The pile thereof* (saith the Prophet) *is fire and much wood, the breath of the* LORD, *like a streame of brimstone, doth kindle it.* What soule doth not quake and melt with thought of this fire, at which the very Devils tremble? There is no proportion betweene the heat of our breath, and the fire that it blowes. What a fearefull fire then is that which is blowne by a breath dissolved into brimstone? which a great torrent of burning brimstone doth ever mightily blow? If it be [g] metaphoricall, as *Au-*

[g] Dicerem quidèm sic arsuros sine ullo corpore spiritus, &c. Nisi convenientèr responderi cernerem, talem fuisse illam flammam, quales oculi quos levavit, & *Lazarum* vidit, qualis lingua cui humorem exiguum desideravit infundi, qualis digitus *Lazari*, de quo id sibi fieri postulavit, ubi tamen erant sine corporibus animæ. *Aug. de Civit.* DEI. *Lib.* 21. 10.

Metaphoricè loquitur de exitio reproborum, quod satis alioqui complecti non possumus, quemadmodum nec beatam, & immortalem vitam percipimus, nisi sub figuris quibusdam ingenio nostro accommodatis adumbretur: unde apparet quàm inepti & ridiculi sint Sophistæ, qui de illius ignis naturâ & qualitate subtilius differunt, atq; in eo explicando variè se torquent. Explodendæ sunt crassæ hujusmodi imaginationes, cum figuratè Prophetam loqui intelligamus. &c. *Cal. in Isa. c.* 30 *v. ult.*

Quod igni cruciandos dicit, nuper metaphoricam esse locutionem admonui: idq; ex membro adjuncto apertè liquet. Neq; enim fingendi sunt è terrâ vermes, qui infidelium corda arrodant. *Idem in Cap.* 66. *v. ult.*

Qui æternum illum ignem, materialem & elementarem fingunt; naturę inferioris, & superioris; temporis & æternitatis modum confundunt. Cum enim nihil materiatum & physicum capax sit proprietatum hyperphysicarum, fieri non potest, ut corporeus ignis, quem Pontificij Scholasticorum auctoritate freti, (nàm Patres hîc dubitantèr loquuntur) in tartaro statuunt, æternitatis sit capax. — Ad hęc, cum idem ignis sit paratus Diabolo & hominibus impijs, *Mat.* 25. 41. Ignis autem corporeus non possit agere in spiritum; planum fit, ignis imagine spirituale supplicium adumbrari. — Porrò nulla omninò causa est, cur ibi statuatur ignis corporeus, cùm vermis morsus, quo mentis æstum figurari docent Scholastici, ignis ustionem longè exuperet, ex ipsorum sententiâ. *Til. adhuc Orthodox. Syntag. P.* 2. *Cap.* 62.

ſtin ſeemes ſome where to intimate, and ſome moderne Divines are of mind: and as the *gold, pearles* and *precious ſtones* of the *wall ſtreets and gates* of the heavenly Ieruſalem (*Rev.* 21.) were metaphoricall; ſo likewiſe it ſhould ſeeme that the fire of hell ſhould alſo be figurative: And if it be ſo; it is yet ſomething els, that is much more terrible and intolerable. [h] For as the Spirit of GOD, to ſhadow unto us the glory of heaven, doth name the moſt pretious, excellent and glorious things in this life, which notwithſtanding come infinitely ſhort; ſo doth He intimate unto us the inexplicable paines of hell, by things moſt terrible and tormenting in this world; fire, brimſtone, &c. which yet are nothing to helliſh tortures. Whether therefore it be *materiall* or *metaphoricall*, I purpoſe not here [i] to diſpute, or go about to determine; neither is it much materiall for my purpoſe. For, be it whether it will, it is infinitely horrible and inſufferable beyond all compaſſe of conceipt, and above the reach either of humane or Angelicall thoughts. It doth not onely exceed with an incomparable diſproportion all poſſibility of patience and reſiſtance; but alſo even ability to beare it; and yet notwithſtanding, it muſt upon neceſſity be borne ſo long as GOD is GOD. Take in a word, all that I intend to tell you in the point at

[h] Sciendum Scripturam res futuri ſæculi rerum corporearum ſymbolis & imaginibus adumbrare ſolitam; quemadmodum cœleſtia gaudia, rerum præſtantiſſimarum & jucundiſſimarum typis; ità damnatorum cruciatus rerum triſtiſſimarum & acerbiſſimarum umbraculis; verme, igne, tenebris, ſtridore dentium, catenis caliginis, ſtagno ſulphureo, &c. nobis depingere. *Idem. Ibidem. Theſi.* 40.

[i] Curioſorum imò furioſorum ignem hunc contentionis gladio, ultrà quam fas eſt, fodere. Nos, aculeatis ſubtilium quæſtionum tricis, apiniſq; tanquàm Ægyptijs pediculis, in Sophiſtarum ſinu relictis, in hanc potiùs curam, toto pectore incumbere decet, ut ignem illum fidei ſcuto extinguamus; ne qualis ſit, tandem experiamur. *Idem Ibid. Theſi* 51.

this

this time. [k] If the ſeverall paines of all the diſeaſes and maladies incident to our nature, as of the ſtone, gout, colicke, ſtrangury, or what other you can name, moſt afflicting the body: nay, and add beſides all the moſt exquiſite and unheard of tortures, (and if you will, even thoſe of the *Spaniſh Inquiſition*) which ever were or ſhalbe inflicted upon miſerable men, by the [l] bloudieſt executioners of the greateſt tyrants, as that of him in the brazen chaire mentioned before, &c. and collect them all into one extremeſt anguiſh; and yet it were nothing to the torment which ſhall for ever poſſeſſe and plague the [m] leaſt part of a damned body! And as for the ſoule: let all the griefes, horrours and deſpaires that ever rent in peeces any heavy heart, and vexed conſcience; as of *Iudas*, *Spira*, &c. And let them all be heaped together into one extremeſt horrour; and yet it would come infinitely ſhort of that deſperate rage and reſtleſſe anguiſh, which ſhall eternally torture the leaſt and loweſt faculty of the ſoule! What then

[k] Poteſt quis ſibi repreſentare, quicquid unquam illœtabile, luctuoſum, crudele, miſerandum, horribile vidit & audijt, quicquid ab orbe condito ſæva tyrannorum crudelitas excogitavit, quicquid adusquè mundi occaſum ſœviſſimorum hominum immanitas invenire poterit, hoc autem omne ſi velut in faſce colligatum cum æternitate damnatorum componere — cum *Chryſoſtomo* proclamabit: Hæc omnia quę hic patimur, merus ludus ac riſus ſunt, ſi cum illis ſupplicijs in contentionem veniant. Pone, ſi libet, ignem, ferrum, & beſtias, & ſi quid his difficilius: attamen, nec umbra quidèm ſunt hęc ad illa tormenta. — Nonne videmus terrenos milites principibus ſervientes, quomodò ligant, quomodò flagellant, quomodò perfodiunt coſtas, quomodò faces tormentis adhibent: ſed hæc omnia ludicra, & riſus ad ſupplicia. *Chryſoſt. ad Pop. Antioch Hom. 49.*

[l] *Conſider here all the horrible tortures inflicted upon Chriſtians in the Primitive times: That man in the brazen chaire: Ravillacs torments; French Story, pag. 1294. All the monſtrous cruelties thorow the Turkiſh Story: the fiery and bloody miſeries executed upon our bleſſed Martyrs in Queene* Maries *time: the barbarous and prodigious butcheries of the Spaniſh Inquiſition, which the Poet brings in as the fourth Fury.*

[m] *Becauſe all the members of the body and powers of the ſoule have beene weapons of unrighteouſneſſe, man ſhall be plagued in all the parts of the body, and faculties of the ſoule by that horrid inſtrument of helliſh torment; called by* CHRIST, Fire prepared for the Devill and his angels, *Mat. 25.*

do you think wilbe the torment of the whole body? What wilbe the terrour of the whole ſoule? Here both invention of words would faile the ableſt Oratour upon earth, or the higheſt Angell in heaven. Ah then, is it not a madneſſe above admiration, and which may juſtly amaze both heaven and earth, and be a prodigious aſtoniſhment to all creatures, that being reaſonable creatures, having underſtanding like the Angels of GOD, eyes in your heads to fore-ſee the approaching wrath, hearts in your bodies that can tremble for trouble of mind, as the leaves of the forreſt that are ſhaken with the wind, conſciences capable of unſpeakable horrour, bodies and ſoules that can burne for ever in hell; and may (by taking leſſe paines in the right way, than a drunkard, worldling, or other wicked men in the wayes of death and going to hell) eſcape everlaſting paines: yet will ſit here ſtill in the face of the Miniſtry with dead countenances, dull eares, and hard hearts, as ſenſleſſe and unmooved, as the ſeates you ſit on, the pillars you leane to, and the dead bodies you tread on, and never be ſaid, (as they ſay) never warn'd, untill the fire of that infernall lake flame about your eares! O monſtrous madneſſe and mercileſſe cruelty to your owne ſoules! Let the Angels bluſh, heaven and earth be amaz'd, and all the creatures ſtand aſtoniſhed at it.

3. When ſentence is once irrevocably paſt by that high and everlaſting Iudge, and the mouth of the bottomleſſe pit hath ſhut it ſelfe upon thee with that infinite anguiſh and enraged indignation, thou

thou wilt take on, teare thy haire, bite thy nailes, gnash the teeth, dig furiously into the very fountaine of life, and (if it were possible) spit out thy bowels: becauſe having by a miracle of mercy beene bleſſed all thy [n] life long in this gloriouſly illightened *Goſhen* with the faireſt noone-tide of the Goſpell that ever the Sun ſaw, and either didd'eſt, or mighteſt have heard many and many a powerfull and ſearching Sermon; any one paſſage wherof (if thou haddeſt not wickedly and wilfully forſaken thine own mercy, and ſuffered Satan in a baſe and beaſtly maner to blindfold and baffle thee) might have beene unto thee the beginning of the new-birth, and everlaſting bliſſe: yet thou, in that reſpect a moſt accurſed wretch, diddeſt paſſe over all that long day of thy gracious viſitation, like a *ſonne or daughter of confuſion*, without any piercing or profit at all; and paſſed by all thoſe goodly [o] offers and opportunities, with an inexpiable neg-

[n] Occaſio tibi nunquam defuit, tu ſemper occaſioni. Potuiſti, & noluiſtit Lue, jam lue nequitias. En tua tot tamq; gravia flagitia, cum tamen longè ſuaviùs virtuti licuiſſet operari quàm vitijs. En perditiſſime, inter jocos & ludos perdidiſti regnum: Potuiſſes eſſe fœlix æternum, modò voluiſſes: brevi ac leni labore beatam immortalitatem tibi paraſſes, modò voluiſſes. En ſtultiſſime, pro carnis voluptatulâ, pro ſpurcâ, & momentaneâ oblectatiunculâ immenſas vendidiſti voluptates. Nimirùm tua tibi caro, quàm cœlum carior erat. Sentis jam, quas delicias ſectatus fueris? Prædixi, monui, vellicavi. Sed actum egi, nihil profeci, oleum & operam perdidi. Nunc vindico, nunc ſpes & res abs te ſegregant, ſed tuâ ſolius culpâ. En impuriſſime ut delectatiunculas pauxillo temporis retineres, perdidiſti omnia. Procul nunc a te honores, theſauri, voluptates beatorum; ad quas omnis tibi via intercepta eſt. Hæc tibi tormenta libidines tuæ pararunt, in hos ignes tua te præcipitavit incontinentia: tuam illam hilarem, ſed brevem inſaniam, nunc luis æterno luctu. Deſperatè ploras Paradiſi gaudijs privatum? Tu ipſe te privaſti. Ac acerbiſſimè doles perenne cœleſte epulum neglectum? Tu neglexiſti. —Differendo & negligendo huc ſponte irruiſti cœcus & amens, hic nunquàm exiturus amplius. Nulla hic libertas, nulla ſalus. Deſpera centies, ſexcenties, deſpera millies, æternùm deſperaturus, æternum moriturus, & ad mortem nullis ſæculis proventurus. *Hoc lacerabit cor damnatorum, quòd gratiam millies oblatam recuſarunt millies. Indè in ſeipſos furentèr exardeſcent miſeri, & aſſiduò ſibiipſis lugubrem hanc cantilenam occinent: ô tempus rerum omnium pretioſiſſimum! ô dies ô horæ pluſquàm aureæ, quò evaniſtis æternum non rediturę! Nos cœci & excordes, obſtructis oculis & auribus libidine furebamus, & mutuis noſmet exemplis trahebamus ad interitum.

lect

lect and horrible ingratitude; and ſo now lieſt drown'd and damn'd in that dreadfull lake of brimſtone and fire, which thou mighteſt have ſo eaſily and often eſcaped. ℙ This irkſome and furious reflexion of thy ſoule upon its owne wilfull folly, whereby it hath ſo unneceſſarily and fottiſhly loſt everlaſting joy, and muſt now live in endleſſe woe, will vexe and torture more than thou canſt poſſibly imagine, continually gnaw upon thy heart with remedileſſe and unconceivable griefe; and in a word, even make an hell it ſelfe. O then, having yet a *price in thine hand, to get wiſdome* to go to heaven, lay it out with all holy greedineſſe, while it is called *To day*, for the ſpirituall and eternall good of thy ſoule! Improve to the utmoſt, for that purpoſe, the moſt powerfull Miniſtry, holieſt company, beſt bookes, all motions of GODS Spirit, all ſaving meanes, &c. Spend every day, paſſe every Sabbath, make every prayer, heare every Sermon, thinke every thought, ſpeake every word, do every action, &c. As though when that were done, thou wert preſently after to paſſe to judgement, and to give up an exact account for it, and whatſoever els *done in the fleſh.*

ℙ Non minùs tunc quàm gehenna nos exagitabit, quia quandò breviſſimo ſpatio temporis non inſudavimus, cœlo, & ineffabilibus bonis privati nos intelligemus. *Chryſoſt. in Mat. Hom 77.*

Eſt qui decem millia Philippeorum aſſequi potuiſſet adeundâ hereditate, ſed ille ignaviſſimus cauſæ ſuę indormijt, itaq; hæreditatem tam opulentam neglexit; Jamq; talibus ſerę pœnitentię furijs agitatur, ut ipſe ſibi immineat, velut ipſum diſcerpturus. Et nonnunquàm mors indè violenta ſequitur. Haud alitèr damnatorum quilibet ſeipſum ſic allatrat: Potuiſſem; auxilia non deerant, vocabar: Potuiſſem, Eheu! Potuiſſem; ſed nolui. A ſummo bono excluſiſſimus ſum in omne ævum; & uſq; in æternum non videbo lumen, quia nolui videre. Sentire tanto ſe bono privatum eſſe, & quidèm ſuâ culpâ inexplicabilis, infandus erit dolor mœrorq;.

4. That the conceipt of the everlaſtingneſſe of the

the torments, when they are now already ſeiz'd upon the ſoule, and hopeleſneſſe of ever coming out of hell, wilbe yet another hell. If thou once come there, [q] and there moſt certainly muſt thou be this night, if thou dieſt this day in thy naturall ſtate, and not new-borne; I ſay then (ſo terribly would the conſideration of eternity torture thee) that thou wouldeſt hold thy ſelfe a right [r] happy man, if thou mighteſt endure thoſe horrible paines, and extremeſt horrours no moe millions of yeares, than there be ſands on the ſea-ſhore, haires upon thine head, ſtarres in the firmament, graſſe piles upon the ground, and creatures both in heaven and earth. For, thou wouldeſt ſtill comfort thy ſelfe incredibly with this thought: *My miſery will once have an end.* But alas! This word [s] *Never* will ever rent thine heart in peeces with much rage and hideous roaring; and give ſtill new life to thoſe inſufferable ſorrowes, which infinitely exceed all expreſſion or imagination. Let us ſuppoſe this great body of the earth upon which we tread to be turned into ſand, and mountaines of ſand to be added ſtill, untill they reach unto the Empyrean Heaven, ſo that this whole mighty creation were nothing but a ſandy mountaine:

[q] Ite furioſi, ite & delitiis affluere ſupremam fœlicitatem creditæ; hodiè vino & plumis vos mergite, cras forſitan mergendi flammis.

[r] Si nobis ſaltem concederetur ut arenoſus quiſpiam mons extolleretur amplitudine terras coæquans, faſtigioccelum attingens, ex quo, poſt centum millia annorum advolans avicula roſtro non plus auferret, quàm eſt decima unius arenulæ pars, & rursùs poſt alterum centum annorum mille, aliam arenulę unius deci-

mam partem, & pari modo aliam atq; aliam, ita ut ſpatio decies centum millium annorum, tantum unicum arenulę unius granum de monte illo arenoſo minueretur: quàm lęti, quàm alacres eſſemus, quòd poſt ultimam ſaltem montis totius ablationem, damnationis noſtræ finem aliquem haberemus

[s] Ah, vel muſcę, vel culicis punctiuncula, ſi tamen ſit ęterna, quam inexplicabilis cruciatus pronunciabitur? Quis igitur horror exercebit damnatos, vel ob unam hanc, ſed aſſiduam cogitationem? Hic ignis ęternùm ferendus, hic ululatus æternùm audiendus; hic horror ſempiternus.

taine:

taine: let us then further imagine a little wren to come but every hundred thousandth yeare, and carie away but the tenth part of one graine of that immeasurable heape of sand; what an innumerable number of yeares would be spent, before that world of sand were all so fetcht away? And yet, woe and alas that ever thou wast borne! When thou hast lien so many yeares in that fiery lake, as all they would amount to, [t]thou art no nearer coming out, than the very first houre thou enter-

[t] Damnati sic calculum ponunt: Elapsis decem millibus annorum, adjicientur centum millia, post hęc centum millia, tot jungentur myriades, & milliones quot in firmamento sunt stellæ, & in littore maris arenæ. Post quæ longissima annorum spatia, quasi nihil de pœnis nostris accisum esset, sic iterùm ab initio pati tormenta incipiemus: atq; ita sine interruptione, sine fine, sine modo, volvetur assiduè nostrorum tormentorum rota.

Ex quo poli sunt perfecti,
Aude numero complecti
Stellas cœli, stillas roris,
Vndas aquei fluoris,
Guttas imbris pluvialis,
Floccos velleris nivalis
Quot sunt vere novo flores,
Quot odores, quot colores,
Quot vinaceos Autumnus,
Poma legit & vertumnus:
Quot jam grana tulit æstus,
Frondes hiemis tempestas.
Totus orbis animantes
Aër atomos volantes,
Pilos ferę, pecus villos,
Vertex hominum capillos:
Adde littoris arenas,
Adde graminis verbenas,
Tot myriades annorum
Quot momenta sæculorum:
Heus adhuc Æternitatis
Portus fugit à damnatis.

Metire semel, iterùm sępiùs: post decem annorum milliones, post centum mille myriadum annorum, post decies centies millena millia milliorum annorum; necdum finem, necdum medium, imò nondum *Æternitatis* principium designasti: junge ad illa omnes hominum & Angelorum cogitationes, omnes motus & mutationes quarumvis rerum creatarum: adde his arenulas, quot non possent millenarum terrarum vastissimo sinu contineri: collige deniq; in unum omnes numeros Arithmeticę quadratos, cubicos quosvis: nunc imple his numeris volumina chartarum hinc ad supremos cœlos usquę, nondum *Æternitatis* durationem mensus es, tantum abest, ut sis emensus. Quamdiu igitur durabit *Æternitas*? Semper. Quandò finietur? Nunquam. Quamdiu cœlum erit cœlum; Quamdiu inferi erunt inferi; Quamdiu DEVS erit DEVS, tamdiu durabit Æternitas: tamdiu cœlum beabit Sanctos; tamdiu improbos torquebunt inferi. Ne quęso, molestior sis quærendo: Apprehende saltem, si comprehendere non potes.

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edst in. Now, suppose thou shouldest lie but one night grievously afflicted with a raging fit of the stone, collicke, strangury, tooth-ache, pangs of travaile, &c. Though thou haddest to helpe and ease thee a soft bed to lie on, friends about thee to comfort thee, Physitians to cure thee, all cordiall and comfortable things to asswage the paine; yet how tedious and painfull, how terrible and intolerable would that one night seeme unto thee? How wouldest thou tosse, and tumble and turne from one side to another, counting the clock, telling the houres, esteeming every minute a [u] moneth, and thy present misery matchlesse and unsupportable? [x] What will it be then (thinkest thou) to lie in fire

[u] Sumamus noctem unicam quam à curis, alijsvè sodicantibus cogitationibus insomnem aut quam infestante calculo, urente podagrâ, torminibus aut dentium doloribus in nos sęvientibus, turbatâ exigimus. Quàm hæc talis nox longa, & instar hebdomadis, aut mensis est! Quid si anno toto sic inter dolores jacendum, quid si annis centum, quid si mille annis, si sex aut decem millibus annorum? Quid si æternum & sine fine?

[x] *It would proove an extreme misery, as it seemes, to lie eternally upright, and never stirre, even upon a bed of roses; what would it be then, to sit for ever in that fiery chaire mentioned before? But then above all degrees of comparison, what will it be to roare everlastingly in hellish flames! Heare my Authour.* Memini me legere, nec sine admiratione, fuisse hominem, qui Æternitatem animo sic perspexerit: Quis mortalium est, aiebat ipse secum, qui quidem sanę mentis sit & ratione utatur, qui regnum Galliæ, Hispaniæ, Poloniæ, regna sanè opulentissima sibi vendicet eâ pactione, ut quadraginta continuos annos in lectulo rosis strato, coq; mollissimo resupinus jaceat? Et licet forsan non defuturus sit, qui ad hanc conditionem descendat; is tamen non totum triennium (res certa) sic decumbet, quin abrumpat & dicat: sinite, surgam; malo carere regnis, non dicam tribus, sed omnibus, quàm sic continuè, licet mollissimè jacere, vel decem tantùm annis; necdum viginti, aut triginta, vel uti pactio fiebat, annis quadraginta. Itáne res se habent, ut nemo sanus reperiatur, qui ut triplici regno donetur, triginta vel quadraginta annis dictâ lege decumbere velit? Quàm ergò cœca, quàm furiosa est insania, ob lacerum rete, ob tres aviculas, ob crepundia vilissima, illud petulantèr subire periculum, & tale designare facinus, ob quod in candente crate, in feretro flammeo, non solis quadraginta, non quadringentis, nec quatuor millibus, sed nec quater centenis millibus, sed ęternùm torquearis furijs; ô mortales, intemperantissimis agimur, nisi jam maturè, & in rem nostram sapimus. In mollissimo lecto jacere sed semper jacere & ęternùm jacere supplicium foret inexplicabile. Quid jam omnium apud inferos suppliciorum erit cumulus ac congeries formidabilissima?

and

and brimstone, kept in highest flame, by the unquenchable wrath of GOD, world without end? Where thou shalt have nothing about thee but darknesse and horrour, wailing and wringing of hands, desperate yellings and gnashing of teeth: thine old companions in vanity and sinne to ban and curse thee with much bitternesse and rage; wicked Devils to insult over thee with hellish cruelty and scorne; the never-dying worme to feed upon thy soule and flesh for ever and for ever. [z] O Eternity! Eternity! Eternity! Sith it is thus then, that upon the little ynch of time in this life, depends the length and bredth, the height and depth of immortality in the world to come: even two eternities; the one infinitely accursed, the other infinitely comfortable; losse of everlasting joyes, and lying in eternall flames; sith never ending pleasures or paines do unavoidably follow the well or miss-spending of this short moment upon earth; with what unwearied care and watchful-

[y] Apud inferos singularissimum erit tormentum, perpetim audire tot centenorum millium horribilissimes mugitus, planctus, rugitus; perinde si meri boves assentur vivi, aut si rapidi canes catenas rumpere luctentur, nec possint. Fingamus quoscunq; aurium cruciatus, clamores hominum, latratus canum, luporum ululatus, mugitus boum, rugitus leonum, aliarum bestiarum fremitus, fragores nubium, dejectus aquarum, & quicquid inamœnum auribus fingi potest: ah quàm id omne nihil est ad Orcinianæ plebis desperatissimum fletum, cujus auctarium est stridor dentium.

[z] O cœcitas humanę gentis nullis sat lachrymis deploranda! Ex omnibus templorum Pulpitis clamatur, Æternitas, Æternitas, Æternitas. Nos nihilominus præsenti ducimur voluptate. Adeò perire suave est.

Quis exprimat quid sit æternitas? Quis concipiat quid sit Æternitas? Est unum perpetuum *Sum*, quod præterito caret & futuro. Est circulus, cujus centrum semper, circumferentia nunquam. Cogito mille annos, cogito tot annorum millia quot sunt momenta, seu puncta in toto tempore à condito mundo usq; ad ejus consummationem, & de æter.. ate nihil habeo. O Æternitas! Quis poterit par esse Æternitati in tormentis? *Et fumus tormenti ipsorum ascendet in secula seculorum*, Apoc. 14. Quid est *in secula seculorum*? Volo dicere, & nescio dicere. Illud tantùm scio id ipsum esse, quod DEVS solus suâ infinitate ambit & complectitur.

nesse

neſſe ought we to attend that *One neceſſary Thing all the dayes of our appointed time, till our change ſhall come?* How ought we *as ſtrangers and pilgrims to abſtaine from fleſhly luſts? What manner of perſons ought we to be in all holy converſation and godlineſſe?* How thriftily and induſtriouſly to husband the poore remainder of our few and evill dayes for the *making our Calling and Election ſure:* In a word, with what reſolution and zeale to do or ſuffer any thing for IESVS CHRIST? *With what induſtry and deareneſſe to ply this moment, and prize that eternity!

* Quid agis miſer, perire vis? Facillimo iſtud impendio fiet: horulâ unâ, imò vel unicâ parte horulæ; imò momento vel unico per iram vel libidinem patras, quod æternùm doleas.

Hic ſeriò cogitandum: Itáne homines eruditi, & humano ſenſu ſancti accuſantur, judicantur, damnantur? Quid mihi fiet miſero? Ergò animum quantis poſſum induſtrijs curabo. Alij ſe, ſuamq; cuticulam curent æternitatis obliti; vigeant, floreant, cras fórſan cinis & favilla Hos ego mores nihil moror, hanc ego vlam non ingrediar, nam & alium vię terminum quæro.

Concerning the joyes of HEAVEN,

Let me tell you before hand, that the excellency, glory, and ſweetneſſe thereof, no mortall heart, finite braine, created underſtanding can poſſibly conceive and comprehend to the life. For,

1. *Paul* tells us, 1 *Cor.* 2. 9. That *neither eye hath ſeene, nor eare heard, neither heart of man conceived* the incomprehenſible ſublimity and glorious myſteries of that heavenly wiſdome, and inexplicable divine ſweetneſſe revealed in the Goſpell: (For I take that to be his naturall immediate meaning:)

meaning:) How transcendently (then) unutterable and unconceiveable is the complement, perfection, the reall, actuall and full fruition of all those Evangelicall mysterious revelations, accomplished to the height in the highest heavens thorow all eternity? Where we shall enjoy the face and beatificall presence of the most glorious and all-sufficient GOD, as an object wherein all the powers of our soules wilbe satisfied with everlasting delight.

The eye of man hath seene admirable things: Coasts of Pearle, Crystall mountaines, rocks of Diamond, Golden mines, Spicy Ilands, &c. (so Travailers talke, and Geographers write.) [a] *Mausolus Tombe, Dianaes Temple*, the *Egyptian* [b] *Paramides*, and all the wonders of the world.

The eare hath heard the most delicious, exquisite, and ravishing melody. Such as made even *Alexander* the Great transported with an irresistable pang of a pleasing rage as it were, and delightfull [c] dancing of his spirits, that I may so speake, [d] *Exilire è convivio*, &c.

[a] *Mausoleum. Mausoli* regis Cariæ sepulchrum, ab Artemisiâ uxore extructum, tantâ operis magnificentiâ, ut inter septem orbis miracula fuerit numeratum.

[b] Maximæ hujus generis in Ægypto fuisse memorantur circa Memphim, structuræ ex quadratis lapidibus admirandæ, fastigiatæ ultra omnem excelsitatem, quæ manu fieri posset. &c.

[c] Spiritus qui in corde agitant, tremulum, & subsultantem recipiunt aerem in pectus & inde excitantur: A spiritu musculi moventur, &c. *Scalig. Exercit.* 202.

[d] *Cardan. Subtil. lib.* 13.

Mans heart can imagine miraculous admirabilities, rarest peeces, worlds of comforts and strange felicities. In conceipt it can convert all the stones upon earth into pearles, every grasse pile into an unvaluable jewell, the dust into silver, the

the ſea into liquid gold, the aire into cryſtall. It can clothe the earth with farre more beauty and ſweetneſſe, than ever the Sun ſaw it. It can make every Starre a Sun, and all thoſe Suns ten thouſand times bigger and brighter than it is, &c.

And yet the height and happineſſe of Evangelicall wiſdome doth farre ſurpaſſe the utmoſt which the eare, eye, or heart of man hath heard, ſeene, or can poſſibly apprehend. And this ſo excellent light upon earth diſcovering the ineſtimable treaſures of hidden wiſdome in CHRIST, is but as a graine, to the richeſt golden mine, a drop to the Ocean, a little glimpſe to the glory of the Sun; in reſpect of that fulneſſe of joy hereafter, and everlaſting pleaſures above: with what a vaſt diſproportion then doth the inimaginable excellency of heavenly bliſſe ſurpaſſe and tranſcend the moſt enlarged created capacity? Infinitely, infinitely.

2. Our gracious GOD in his holy unſearchable wiſdome doth reſerve and detaine from the eye of our underſtandings a full comprehenſion of that moſt glorious ſtate above; to exerciſe in the meane time our faith, love, obedience, patience, &c. As a father ſhewes ſometimes, and repreſents to the eye of his child, a glimpſe and ſparkle (as it were) of ſome rich orient jewell, to make him love, long, pray and cry for a full ſight of it, and graſping of it in his owne hand: So our heavenly Father in this caſe. If celeſtiall excellencies, and thoſe ſurpaſſing joyes, ariſing principally from the viſible apprehenſion of the purity, glory and

beauty of God, were clearely ſeene and fully knowne, even by ſpeculation, it would be no ſtrange thing, or thankſworthy for the moſt horrible Beliall, * to become preſently the holieſt Saint, the worlds greateſt minion, the moſt mortified man. But in this vale of teares we muſt live by Faith.

* Tanta eſt autem pulchritudo juſtitiæ, tanta jucunditas lucis æternæ, hoc eſt, incommutabilis veritatis, atq; ſapientiæ, ut etiamſi non liceret ampliùs in ea manere, quàm unius diei mora propter hoc ſolum innumerabiles anni hujus vitæ pleni deliciis & circumfluentiâ temporalium bonorum rectò, meritóq; contemneretur. *Auguſt. de Lib. Arb. Lib. 3. Cap. ult.*

3. It is a fruit of our fall with *Adam*, and the condition of this unglorified mortall ſtate here upon earth, *to know but in part:* From which our knowledge above ſhall differ, as the knowledge of a child from that of a perfect man: as knowledge by a glaſſe, from apprehenſion of the reall object: as knowledge of a plaine ſpeech, from that which is a riddle. *It is not for us* (ſaith * one) *in theſe earthly bodies, to mount into the clouds, to pierce this fulneſſe of light, to breake into this bottomleſſe depth of glory, or to dwell in that unapproachable brightneſſe: This is reſerved to the laſt Day; when* Christ Iesvs *ſhall preſent us glorious and pure to His Father without ſpot or wrinkle.*

1 Cor 15.

* Induci in nubes, penetrare in plenitudinem luminis, irrumpere claritatis abyſſos, & lucem habitare inacceſſibilem, nec temporis eſt hujus nec corporis Id tibi in noviſſimis reſervatur, cum te mihi exhibuero glorioſum non habentem maculam aut rugam, aut aliquid hujuſmodi. *Bern. Super Cant. Serm. 38.*

4. Our underſtandings upon neceſſity muſt be ſupernaturally irradiated and illightened with extraordinary enlargement and divineneſſe, before we

we can possibly comprehend the glorious brightnesse of heavenly joyes and full sweetnesse of eternall blisse. It is as impossible in this life for any mortall braine to conceive them to the life, as to compasse the heaven with a span, or containe the mighty Ocean in a nut-shell. The *Philosopher* could say; that as the eyes of an Owle are to the light of the Sun, so is the sharpest eye of the most pregnant wit to the mysteries of nature. How strangely then would it be dazeled and struck starke blind with the excessive incomprehensible glory and greatnesse of celestiall secrets, and immortall light?

But although we cannot comprehend the whole, yet we may consider part. Though we cannot take a full draught of that over-flowing fountaine of endlesse blisse above, yet we may taste; though we cannot yet enjoy the whole harvest, yet we take a survey of the first fruits. For, the Scriptures to this end shadow unto us a glimpse, by the most excellent, precious and desireable things of this life.

Thus much premis'd; let us (for my present purpose) about the joyes of Heaven, consider;

1. The Place, where GOD and all His blessed ones inhabite eternally.

But how can an infinite GOD be said to dwell in a created heaven?

GOD from all eternity when there was nothing, to which He might manifest and make knowne Himselfe, is not said to dwell

* any where, either to have been out of Himſelfe, or in any thing, but onely in Himſelfe. He was therefore an heaven to Himſelfe. But when He pleaſed He created the world; that in ſo large and goodly a Theater He might declare and conveigh His power, goodneſſe and bounty, ſome way or other, to all creatures. Eſpecially, He prepared this glorious heaven we ſpeake of, not that it might encloſe or enlarge His happineſſe: But that He might unſpeakably beautifie and irradiate it with unconceiveable ſplendour of His Majeſty and Glory; and ſo communicate Himſelfe beatifically to all the Elect, Saints and Angels, even for ever and ever. I ſaid, not that it might encloſe, conclude and confine Him: For, He is as truly without the heavens, as He is in them: And He is where nothing is with Him. He was when nothing was, and then He was, where nothing was beſide Himſelfe. *Before the Creation there was* properly, *neither* when nor where, *but onely an incomprehenſible perfection of indiviſible immenſity and eternity; which would ſtill be the ſame, though neither heaven nor earth, nor any thing in them ſhould any more be.* * *But we may not ſo place Him without the*

* *As for the place of* GOD *before the world created, the finite wiſdome of mortall men hath no perception of it: neither can it limit the ſeat of infinite power; no more than infinite power it ſelfe can be limited; for, His Place is in Himſelfe, whom no magnitude elſe can containe.* Sr. W. Rawleigh. Lib. 1. Cap. 4.

Non eſt quod quæras ultrà, ubi erat ante quam mundus fieret? Preter ipſum nihil erat, ergò in ſe ipſo erat. *Bern. de conſid. Lib. 5. Cap. 6.*

Antequam faceret DEVS cœlum & terram, ubi habitabat? In Se habitabat, apud Se habitabat, & apud Se eſt DEVS. *Aug. in Pſal. 122.*

Ante omnia DEVS erat ſolus. Ipſe Sibi & mundus, & locus, & omnia. Solus autem: quia nihil extrinſecus præter Illum. *Tertull. adverſus Praxean. non procul ab initio.*

* Eſt DEVS ita ubiquè, ut non tantum omnes hujus univerſi partes permeet, ſed etiam immenſa illa ſpatia quæ ſunt ſupra cœlos, (qua eſt naturæ infinitate) penetret: non tamen exiſtimes DEVM ibi eſſe, tanquam in loco poſitivo repletivè, ſed tantum per immenſitatem eſſentiæ. *Euſtachius De* DEO. q. 6.

Heavens,

Heavens, as to cloath Him with any imaginary ſpace, or give the checke to His immenſity by any parallell diſtance locall. He is ſaid to be without the heavens, in as much as His infinite *Eſſence* cannot be * contained in them, but neceſſarily containes them. *He is ſo without them, or (if you will) beyond them, that albeit a thouſand moe worlds were heaped up by His all-powerfull hand each above other, and all above this; He ſhould by vertue of His infinite* Eſſence, *not by free choyce of will or mutation of place, be as intimately coexiſtent to every part of them, as He now is to any part of this heaven and earth we enjoy.* In a ſober ſenſe, * *Bernard* ſaith true; *Nuſquam eſt & ubiq; eſt:* He is *no where*; becauſe no place, whether reall or imaginary can comprehend or containe Him: He is *every where*; becauſe no body, no ſpace or ſpirituall ſubſtance can exclude His preſence, or avoid the penetration (if I may ſo ſpeake) of His *Eſſence.*

This glorious Empyrean Heaven (where nothing *but light and bleſſed immortality, no ſhadow of matter for teares, diſcontentments, griefes, and uncomfortable paſſions to worke upon, but all joy, tranquillity and peace, even for ever and ever doth dwell*) is ſeated * above all the viſible Orbs, and Starry Firmament. See *Deut.*4.39. & 10.14. *Ioſh.*2.11. *Pro.*

* *Behold, the heaven and the heaven of heavens cannot containe Thee.* 1 King. 8.27.

* Vbi eſt? Quid dixiſti? Sed ubi non eſt? Altior eſt cœlo, inferno profundior, latior terrâ, mari diffuſior. Nuſquam eſt, & ubiquè eſt? Quia nec abeſt ulli, nec ullo capitur loco. *Bern. ſibi col.*363.

* *There is a place beyond that flaming Hill,*
From whence the ſtarres their thin appearance ſhed,
A place beyond all place, where never ill
Nor impure thought was ever harboured:
But Saintly Heroes are for ever ſaid
To keepe an everlaſting Sabbath reſt,
Still wiſhing that, of what they are ſtill poſſeſt,
Injoying but one joy, but one of all joyes beſt.
Fletcher, CHRISTS Victory, pag. 2. St. 6.

25.3. 1 *King.*8.27.30.39.43.49. *Luke* 24.51. *Acts* 1.9. & 7.69. *Eph.* 4.10. 2 *Cor.* 12.2. where it is called the *third heaven.*

1. The first is that whole space from the Earth to the Sphere of the Moone; where the birds fly; whence raine, snow, haile, and other Meteors descend. See *Gen.*7.11. *Psal.*8.8. *Mat.*8.20. *Deut.* 28.12. *Mat.*6.26. where they are called τὰ πετεινὰ τοῦ οὐρανοῦ.

2. The second consists of all the visible Orbs. See *Gen.* 1. 14,15. where he cals the whole רקיע στερέωμα, *Expansion, Firmament, Heaven.* And in this He placeth the Sun, Moone, and other Starres, *Deut.*17.3. Within this second *Extension* we comprehend three other Orbs, represented to our knowledge by their motion. Of which see * *Eustachius* Table, at pag.94.

* Communis quidem opinio est decem tantùm esse cœlos mobiles: nempè 7 cœlos Planetarum, Cœlum Stellatum, Cœlum Cristallinum, & primum mobile. Verùm mihi valdè probabilis visa est recentiorum Mathematicorum sententia, undecim esse cœlos mobiles: ita ut inter firmamentum, & primum mobile, pro unico Cœlo Cristallino, duplex cœlum constituatur. Namq; pro unico motu trepidationis, qui Cœlo Cristallino tribuebatur, quem admitti non posse demonstrant, ponunt duplicem motum librationis: alterum ab Ortu ad Occasum, & è contrà, quem tribuunt nonæ sphæræ. Alterum à Septentrione ad Austrum, & è contrà, quem decimæ Sphæræ assignant. His additur undecima Sphæra, seu primum Mobile. Deniq; Theologi præter Cœlos mobiles, admittunt supremum Cœlum immobile, quod Empyreum appellant, quod sit sedes Beatorum. *De Cælo.* q.6.

3. The third is that where God is said specially to dwell; whither Christ ascended, and where all the blessed Ones shall be for ever.

No

No * naturall knowledge can possibly be had of this heaven: neither any helpe by humane arts, Geometry, Arithmetike, Opticks, Hypotheses, Philosophy. &c. To illighten us thereunto. For, it is neither aspectable nor moveable. Hence it is that *Aristotle*, the most eagle-eyed into the mysteries of nature of all Philosophers, and whom they call *Natures Secretary*; yet said, that beyond the moveable Heavens, there was neither body, *nor* * *time, nor place, nor vacuum.* But GODS Booke assures us of this Heaven of happinesse, and House of GOD, above all the aspectable mooving Orbs. 2 *Cor.* 3. 2. *Eph.* 4. 10. 1 *Kin.* 8. 27. 30. 39. 43. 49.

And, it is the biggest and most beautifull Body of the whole creation, incorruptible, unmooveable, unalterable: wholly shining with the most exquisite glory and brightnesse of purest light: wherein, as in a confluence of all possible felicities, Iehovah, GOD blessed for ever, doth familiarly and freely communicate Himselfe to be beatifically seene, and fully enjoyed face to face of all the elect, humane and Angelicall spirits for ever. Where the glorified Body of IESVS CHRIST shines with unconceiveable splendour above the brightnesse of the Sun, &c.

This place most excellent repleniſhed with those unknowne pleasures which attend everlasting happinesse, where GOD, blessed for ever, is seene face to face, is made admirable and illustrious by its bigneſse and beauty.

Guesse the immeasurable magnitude and beautifull signes of it,

* Neq; ex sensu, neq; ex motu, neq; ex effectu, aut adjuncto aliquo, sed ex solâ DEI per Scripturas revelatione nobis innotuit, *Tilen.*

* Ὅτι δὲ τόπος, οὐδὲ κενὸν, οὐδὲ χρόνος ἐστὶν ἔξω τοῦ οὐρανοῦ. *De Cœlo, Text. 99.*

1. By its *description, *Rev.* 21. It is called Ver. 10. by an excellency, *That great City*, &c. Which if it be immediately meant (as many learned and holy Divines would have it) of the glory of the Church here on earth, when both Iewes and Gentiles shalbe happily united into one Christian Body and Brother-hood, before CHRISTS second comming, it is no lesse pregnant to proove, that the Heaven of Heavens is a place most glorious above all compariſon and conceipt. For, if there be such goodlinesse, amplitude, beauty and majesty in this Militant Church; how infinitely will this beauty be yet more beautified, and all this glory glorified with incredible additions in the Church Triumphant. If there be such excellency upon earth, what may we expect in the Heaven of Heavens.

* Statum Ecclesiæ continuum a suo tempore in omnem usq; æternitatem descripsit *Iohannes*, sicut Prophetæ *Isaias* & *Ezechiel*: quę causa est, cur non omnia ista vaticinia, vel de solâ Ecclesiâ, vel de solo Cœlo, sed de utroq; simul intelligi possint, aut debeant; verùm servatâ moderatione. Nequè enim omnia quę de Ecclesiâ sunt, ea etiam de cœlo intelligi possunt. Nequè vicissim omnia, quæ de Cœlo, ea ad Ecclesiam accommodari queunt.

But ye are to observe, that it is not the purpose of the HOLY GHOST *to set forth the just and full compasse of the Heavenly Ierusalem: (For it is immeasurable to our capacity) but by this great measure, He giveth us, as it were, some taste of the largenesse thereof.* Gyffard upon Rev. Cap. 21.

2. By those many *Mansions* prepared for many thousand thousands of glorified Bodies after the last Day, *Ioh.* 14. 2. Besides the numberlesse numbers of blessed Angels; the present inhabitants of those heavenly Palaces.

* Habitationes sunt in cœlis, quæ sufficiant infinitis mundis capiendis: imò virtus est in ascensione CHRISTI, ad præparandum locum infinitis etiam mundis, nedum omnibus hominibus qui in hoc uno mundo sunt. Sed causa est in hominibus ipsis qui desunt sibi, nequè credunt in illum sanguinem quo præparantur nobis illa in cœlis loca. *Rollock. in Iohan. Cap.* 14.

3. By

3. By the incredible distance from the earth to the Starry Firmament. If I should here tell you the severall * computations of Astronomers in this kind, the summes would seeme to exceed all possibility of beliefe. And yet besides, the late learnedst of them place above the eight Sphere, wherein all those glorious lamps shine so bright, * three mooving Orbs more. Now the Empyrean Heaven comprehends all these; how incomprehensible then must its compasse and greatnesse necessarily be?

* Mathematici alij distantiam Cœli Stelliferi, seu firmamenti metientes, numerant 16338562. milliaria Germanica: alij, ut *Bernardinus* & *Rosetus* numerat 65257500. Age igitur:

Quantam dicis Astrologe à centro terræ, ad cœlum octavum seu firmamentum vulgò appellatum distantiam.

Vulgò intervallum dicitur continere Diametros terræ $10040\frac{11}{24}$.

Terræ verò Diametro tribuuntur partes 120. Vnicuiq; parti milliaria 62. Quæ ducta in totum Diametrum conficiunt summam milliariorum 7440. Qui numerus multiplicatus per $10040\frac{11}{24}$. ostendit distantiam terræ ab orbe octavo, nempè 74703180. milliariorum *See Casman. Ouranogra.*

Be it so, that the adventure of Mathematicians in this Point be too audacious and peremptory: and that the sublimity, and how many miles it is distant, cannot be certainly knowne: yet you must needs be of my Authors mind: Dubitari non potest magnam esse Expansi cœlestis intercapedinem & altitudinem: siquidem, id testatur cùm visus ipse, tùm passim sacra Scriptura: *Ioh* 11. 8. Dicuntur cœli altissimi; ideóq; quantitas eorum est impervestigabilis, & altitudo homini inscrutabilis. *Idem. Ibid.*

* Maginus *was the man, who by his admirable art of latter times added a tenth mooveable Heaven. so that now there are three mooveable Heavens above the Firmament, as our Masters in that Profession teach us.* See Maginus his Theoriques. Eustachius followes him. De Mundo & Cœlo. pag. 64. 65.

4. By considering, what a large Expansion and immensity the mighty LORD of heaven and earth is like to chuse for revealing His glory in the highest and most transcendent manner to all His noblest creatures; infinitely endear'd unto Him by the bloudy death of His dearest Son, even the

the *Son of His love*, thorow all eternity. Who doth all things like Himſelfe: if He love, it is with a free, infinite, and eternall love: if He worke, He makes a world: If He go out with our Hoſts, the *Sun* ſhall *ſtand ſtill* if need be, and the *Starres* muſt *fight*: if He come againſt a people, He will make His ſword *devoure fleſh*, and His *arrowes drinke bloud*: if He be angry with the world, He brings a floud over the whole face of the earth. If He ſet His affection upon a mortall worme, that trembles at His Word, and is weary of ſinne; He will make him a King, give him a Paradiſe, crowne him with eternity: if He builds a houſe for all His holy Ones; it muſt needs be a *None-ſuch*; moſt magnificent, ſtately and glorious, farre above the reach of the thoughts of men.

5. What a ſpacious and ſpecious inheritance; what a rich, ſuper-eminent and ſumptuous Purchaſe and Palace do you thinke was the precious bloud of the Son of GOD by its ineſtimable price and merit, able to procure at the hands of His Father, for His *Redeemed?*

Let us here alſo lay hold upon ſome conſiderations, whereby we may behold (at leaſt) ſome little glimpſes of the admirable glory of its light.

1. To ſay nothing of that glorious projection and transfuſion of Æthereall light, both of the Sun and of the Starres, of the ſix magnitudes, which by Aſtrologicall computation, conſtitute * three

* *See Caſman. Aſtrol. p. 1. cap. 4.*

Vt in nullum numerum ponamus, aut Veneris, aut Mercurij ſydera, nec computemus ſtellas novem, quas obſcuras, aut quinque, quas rubeas appellant, vel nebuloſas: nullo etiam numero habeamus infinitas alias, quæ ſexto ordine ſunt minores.

hundred

hundred Suns at the least, (whence ariseth a masse of shining beauty) upward into the Empyrean Heaven; which *Patricius* endeavours industriously to proove, I say, to passe it by as a groundlesse [a] conceipt; let us take a scantling, as it were, and estimate of the incomparable brightnesse and splendour of the highest heaven; by that which Orthodoxe Divines soberly tell from *Rev.* 21. and other places; to wit, that it is *verus* ὄλυμπος, wholly light, not like the Starry Firmament, bespangl'd here and there with glittering spots: but all as it were, one [b] *great Sun*. From every Point powring out abundantly whole rivers, as it were, of purest heavenly light, &c. Hence with allusion to brightest things below; it is said to have a wall

[a] Nihil temerè hic vel asseverare, vel inficiari debeo. Novi interim, Beatorum domicilium illud, supremum cœlũ depingi lucidissimum sub imagine novæ *Hierosolymæ*. *Apoc.* 21.23. Dicitur: *Non eget Sole & Lunâ, ut luceant in eâ. Nam gloria* DEI *illustrat eam: & Lucerna ejus est Agnus.* Quid hinc mi Patrici? De sententiâ *Iohannis*: *Aliam esse lucem cœlestis gloriæ, aliam Solis & Lunæ: Non opus esse Sole* (ait) *& Lunâ*: Negatio est sydereæ lucis. Opponitur ei affirmatio divinæ lucis & gloriosæ, quę proficiscitur à DEI gloriâ & Agno Filio DEI. *Ibid.*

Neq; urbs ista eget Sole, &c.) Non negat, quin Sol & Luna in firmamento suum retentura sunt lumen: sed ait supremum illud cœlum, longè pręstantiori luce splendere, nec opus habere tali Sole & Lunâ. Gloria inquit DEI ἐφώτισεν αὐτὴν. Discrimen facit inter δόξαν gloriam DEI, & inter φῶς quo ipsa urbs illustratur. Gloria DEI majestas est DEI, luxq; illa, Deitas ipsius, quam inhabitare DEVS dicitur. Ea omnibus est inaccessa, & corporeis oculis invisibilis. Ab hac majestate verò pro bene placito voluntatis DEI, lumen creatum proficiscitur, quo tota urbs splendet: & quo electis etiam communicato, efficit DEVS, ut ipsum plenè, & quasi facie ad faciem cognoscant. *Zanch. De Cœlo beato. Cap* 4.

[b] Cœlum Beatorum est imprimis lucidissimum, eóq; verus ὄλυμπος: Hoc est totum & omni ex parte luminosum ac splendidum. Non enim est sicut firmamentum varijs ornatum stellis, eóq; alibi lucidum: alibi verò non ita lucidum, sed totum est pellucidum. Est enim perindè atq; si totum sit quidem Sol maximus, & omnia suo ambitu complectens. Neq; lux illa est similis luci stellarum, neq; etiam ejusdem generis. Sed est lux verè divina, licèt creata: idcircò quià lux est alterius generis, & lux est gloriæ, non penetrat huc ad nos usq;: oculis tamen corporeis futuro sæculo à nobis videbitur. *Idem Ibid.*

of

of *Iasper*, building of *gold*, a foundation of *precious stones*, and gates of *pearles*. Being cleare as *Cristall*, shining like unto *glasse*; transparent in brightnesse as a *molten looking glasse*. It may be, those places may also in latitude of sense intimate and include this glorious visible light I speake of. *Coloss.* 1. 12. *Psal.* 36. 9. 1 *Tim.* 6. 16.

Ancient Divines also apprehended this glorious beauty and brightnesse in the blessed heaven.

The eternall City (saith * *Austin*) *is incomparably bright and beautifull; where there is victory, verity, dignity, sanctity, life, eternity.*

* Incomparabiliter clara est civitas æterna: ubi victoria, ubi veritas, ubi dignitas, ubi sanctitas, ubi vita, ubi æternitas. *De vitâ æternâ.*

Oh how brave, how beautifull, how glorious, how glittering, how gorgeous, how admirable a City is this! For, if the gates be of pearls, and the streets of gold; then what are the inner roomes? What are the dining chambers? And what are the lodging roomes? O how unspeakable is the glory of this city; that Kings shall throw downe their Crownes and Sceptors before it, counting all their pompe and glory but as dust in respect of it? And the magnificence and pompe of all the Potentates of the earth shall here be laid downe. And albeit none of the Kings and Nobles of the Gentiles might be admitted into the old Ierusalem, *yet all the Gentiles that believe shalbe admitted into this new* Ierusalem, *and made free Denisons thereof for ever.* Dent upon the Rev.

I might tell you here of many other probable singularities about this celestiall palace, and that from the hand of some godly and learned Divines: To wit, [That this third Heaven is not penetrable by any creature; whereas the other two are passable by the grossest Bodies, so that it is said to open to the very Angels. *Ioh.* 1. 51. Who, though they be able to penetrate all things under it, yet are they no more able to enter that Body, than they are to passe into one anothers natures. Hence it comes to passe, that the third Heaven gives way to Angels, soules and bodies of men to enter in by miracle: God making way by His power, where nature yeelds no passage. For, it is without pores, and cannot possibly extend or contract it selfe into a large or straiter compasse. *That,* Tertium hoc & summum cœlum, in medio non est corpus solidum: sed inest aura aliquis cœlestis quæ supplet defectum aeris corporibus glorificatis. In qua etsi pori non sunt, in nobis tamen porierunt, in quibus erit hæc natura cœlestior, quæ etiam aeris vicem supplebit ad sermonem. In cœlo enim usuri sumus Hebreâ linguâ: 1. Nam natura ibi redibit, quæ primitùs hanc linguam tenuit. 2. Confusio linguarum maledictior fuit. *And this* aura cœlestis (*say they*) *shall maintaine life eternally; and be answerable to our constitution, even as this aire is, &c.*] *But as I would my selfe by no meanes confidently entertaine, so will I never obtrude upon others any thing in this or any other divine point; but that onely which is grounded* (either directly and immediately, or by good and sound consequence) *upon* God's *sure Word.*

If

If those which be condemned (saith *Basill*) *be cast into utter darknesse; it is evident that those which walked worthy of* GOD, *have their rest in superceleſtiall light.*

2. Beſides the ſuperexcellency of its native luſtre, that I may ſo ſpeak, this bleſſed heaven wil yet be made infinitely more illuſtrious and reſplendent by all the moſt admirable and amiable ſhining glory of that deareſt raviſhing object, to a glorified eye, the glorified Body of IESVS CHRIST. In reſpect of the beauty and brightneſſe whereof, all ſydereall light is but a darkſome mote, and blackeſt mid-night. See *Mat.* 17.2.

3. Adde hereunto the incredible and unſpeakble ſplendour of many millions of glorified Saints, whoſe bodies alſo will out-ſhine the Sun. See *Mat.* 13.43. *Phil.* 3.21. *Dan.* 12.3. Who are ſaid to ſhine *as the brightneſſe of the Firmament, as the Starrs, Dan.* 12. 3. *As the Sun, Mat.* 13. 43. To be like CHRIST Himſelfe, *Iohn* 3.2. And to *appeare with Him in glory, Col.* 3.4.

Now, what a mighty and immeaſurable maſſe of moſt glorious light will reſult and ariſe from that moſt admirable illuſtrious concurrence, and mutuall ſhining reflexions of the Empyrean Heaven more bright and beautifull than the Sun in his ſtrength, the *Sun* of that ſacred Pallace, and all the bleſſed Inhabitants? All which every glorified eye ſhalbe ſupernaturally inlarged, enabled, and ennobl'd to behold and enjoy in a kindly and comfortable manner with ineffable delight and everlaſtingneſſe!

4. If the porch and firſt entry be ſo ſtately and glorious,

glorious, garniſhed and beſpangl'd with ſo many bright ſhining Lights and beautifull Starres: What workmanſhip and rare peeces, what majeſty and incomprehenſible excellencies may we expect in the Palace of the great King, and the heavenly habitations of the Saints and Angels? *How full of beauty and glory are the chiefe roomes and Preſence-Chamber of the great and royall Monarch of Heaven and Earth?

O with what infinite ſweeteſt delight may every truly gracious ſoule, bathe it ſelfe before-hand, even in this vale of teares, in the delicious and raviſhing contemplation of this moſt glorious Place, wherein he hath an eternall blisfull manſion moſt certainly purchaſed and prepared for him already, by the bloud of IESVS CHRIST! Let us therefore (as an holy Divine would have us) *ſpend many thoughts upon it; Let us enter into deepe meditations of the ineſtimable glory of it: Let us long untill we come to the fingering and poſſeſſion of it: even as the heire longeth for his inheritance. ---Let us ſtrive and ſtraine to get into this golden Citie; where ſtreets, walls and gates, and all is gold, all is pearle: nay, where pearle is but as mire and dirt, and nothing worth. O what fooles are they, who deprive themſelves willingly of this endleſſe glory for a few ſtinking luſts! O what mad men are they, who bereave themſelves of a roome in this Citie of Pearle, for a few carnall pleaſures! O what bedlams and humane beaſts are they; who ſhut themſelves out of theſe everlaſting habitations, for a little tranſitory pelfe! O what intolerable ſots and ſenſeleſſe wretches are all ſuch, who wilfully barre themſelves*

out

out of this Palace of infinite pleasure, for the short fruition of worldly trash and trifles?

2. In a second place, let us take notice of some names, titles and epithetes attributed to heavenly joyes, eternall glory, which may yet further represent to our relish their incomparable sweetnesse and excellency. They are called,

1. A *Kingdome*, *Mat.*25.34. *Luke* 12.32. Now a Kingly Throne is holden the top and crowne of all earthly happinesses: the highest aime of the most eager and restlesse aspirations and ambitions of men. A confluence it is of riches, pleasures, glory, all royall bravery, or what mans heart can wish for outward welfare and felicity. * What stirres and stratagems, what murders and mischiefes, what mining and counter-mining, what mysterious plots and machivillian depths, what strange adventures and effusions sometimes even of bloudy seas, to catch a Crowne? Witnesse *Lancaster* and *Yorke*, nay all habitable parts of the earth, which from time to time have become bloudy cock-pits in this kind.

* *Who hath not observed what labour, practice, perill, bloud shed, cruelty, the Kings and Princes of the world have undergone, exercised, taken on them and committed; to make themselves and their issues Masters of the world.* S. W. Rawleigh.

2. An *Heavenly Kingdome*, *Mat.*7.21. And 18. 3. to intimate, that it surpasseth in glory and excellency all earthly kingdomes, as farre as heaven transcendeth earth, and unconceiveably more.

3. *The Kingdome of* God, *Acts* 14.23. A Kingdome of Gods owne making, beautifying and blessing; who doth all things like Himselfe, as I said before: repleniſhed and shining with Majesty, pleasures and ineffable felicities, beseeming the glorious Residence of the King of Kings.

4. An

4. An *Inheritance*, *Acts* 20. 32. Not a tenement at will, to be poſſeſſed or left at the landlords pleaſure: but an inheritance ſetled upon us, and ſealed unto us by the deareſt and higheſt price that ever was payed, which wilbe as orient, precious and acceptable, after as many millions of yeares, as you can think, as it was the very firſt day it was powred out and payed.

5. A *rich and glorious inheritance*, *Eph.* 1. 18. Fit for the Majeſty and mercy of Almighty God to beſtow; the un-valuable bloud of His Son to purchaſe, and *the dearely Beloved of His Soule* to enjoy.

6. An *Inheritance of the Saints in light*, *Coloſs.* 1. 12. Every word ſounds a world of ſweetneſſe.

7. An *Inheritance incorruptible, and undefiled, and that fadeth not away*, 1 *Pet.* 1. 4. There can never poſſibly be the leaſt diminution, much leſſe any aboliſhment of the leaſt glimpſe of heavenly glory. But all bliſſe above wilbe as freſh and full innumerable yeares hence, as at our firſt entrance, and ſo thorow all eternity.

8. *A Crowne of righteouſneſſe*, 2 *Tim.* 4. 8. Fairly come by, and full dearely bought. A *crowne of life*, *Iam.* 1. 12. A *Crowne of glory*, 1 *Pet.* 5. 4. *Glory* it ſelfe, *Rom.* 9. 23. Nay, an *exceeding exceeding eternall waight of glory*, 2 *Corinth.* 4. 17. Which Crownes, Kingdomes, Pearles, Iewels, Feaſts, &c. do but weakely ſhadow out unto us. A *ſuperlative tranſcendent Phraſe* (ſaith one) *ſuch as is not to be found in all the Rhetoricke of the Heathens, becauſe they*

they never wrote of such a theme, nor with such a spirit.

9. *Fulnesse of joy, everlasting pleasures, Psal.* 16. 11. *A swift flowing river and torrent of pleasures, Psal.* 36.8. The very *joy* of our LORD and Master, *Mat.*25.21.

3. In a third place, let us consider the beauty and blessednesse of glorified Bodies.

I do not here curiously enquire with the Schoole-men; whether the glory of the body doth spring originally out of the blessednesse and beautifull excellency of the soule, and so redounds upon the body, by a continued constant influence, as *Aquinas* thinks. Or, (which I rather follow) that those excellent endowments and heavenly splendours are originally and dispositively implanted by GODS hand in the reformed body, onely perfected and actuated (as it were) by the glorious soule, as *Bonaventure* supposeth. Sure I am in generall, they shalbe made *like the glorious Body of* CHRIST, *Philip.*3.21. And that is happinesse and honour enough, inexplicable, supereminent.

Besides their freedome from all defects and imperfections, diseases and distempers, infirmities and deformities, * maimednesse and monstrous shapes;

* Restat ergò, ut suam recipiat quisque mensuram, quam vel habuit in juventute, etiamsi senex est mortuus: vel fuerat habiturus, si antè est defunctus. *Aug. de Civit.* DEI. *Lib.* 22 *Cap* 15.

Circa triginta annos definierunt esse, etiam sæculi hujus doctissimi homines, juventutem. *Idem Ibid.*

Resurgent omnes tàm magni corpore, quàm vel erant, vel futuri erant in juvenili ætate. *Idem. Ibid. Cap.* 16.

Quibus omnibus pro nostro modulo consideratis & tractatis, hæc summa conficitur, ut in resurrectione carnis in æternum eas mensuras habeat corporum magnitudo, quas habebat, perficiendæ sive perfectæ, cujuscunq; indita corpori ratio juventutis, in membrorum quoq; omnium modulis congruo decore servatur. *Ibid Cap* 20.

All the bodies of the Elect shall arise in that perfection of nature, wherevnto they should have attained by their naturall temper and constitution, if no impediments had hindered: and in that vigour of age, that a perfect man is at about three and thirty yeares old, each in their proper sexe. So saith some worthy Divine, whose name I forgot to note when I tooke his Saying.

ſhapes, infancy, or decrepitneſſe of ſtature, &c. From want of meate, drinke, mariage: for we ſhalbe *like the Angels of* GOD *in heaven*, *Matth.* 22.30. We ſhall *hunger no more, neither thirſt any more*, *Rev.* 7.16. of ſleepe; for, there ſhalbe no wearying of the body, or tyring the ſpirits; for, we ſhall live by the all-ſufficient Spirit of GOD, which never needs refreſhing: of phyſicke; for, we ſhall enjoy * perpetuall impregnable health: a glorified body cannot poſſibly be diſtempered; either by inward contrariety of elementary qualities; or any outward contagion, or hurtfull impreſſion: of aire; to coole our heat, or keepe us from ſtifling: of clothes; for, we ſhalbe clothed *with long white robes* of immortality, *Rev.* 7.9. which can never be worne out; but ſhall be ſo beautifull and glorious; that like the Sun, we ſhall be beſt adorned, when we have no other covering, but our owne reſplendent Majeſticall brightneſſe: of Sun; for *the glory of* GOD *ſhall illighten that heavenly city*; and the *Lambe ſhalbe the light thereof*, *Rev.* 21.23. Of any thing; for, GOD *ſhalbe unto us All in All*, 1 *Cor.* 15.28.

* Aſtruere licet, ſanitatem vitę futurę ità vigere, & immutabilem, ac inviolabilem fore; ut ineffabili quadam dulcedine ſuavitatis totum hominem repleat, & omne quod alicujus in ſe viciſſitudinis, mutabilitatis, aut læſionis ſuſpicionem prætendere queat, procul arceat, atq; repellat. *Anſelm. de ſimilitud. Cap.* 54.

I ſay, beſides an everlaſting exemption, and priviledge from all ils, paines, miſeries; our bodies ſhalbe glorioufly crowned with many poſitive prerogatives, marvellous excellencies, high and heavenly endowments.

1. *Immortality*, 1 *Cor.* 15.54. Glorified bodies can never poſſibly die. They ſhall laſt as long as GOD Himſelfe, and run parallell with the longeſt line of eternity. In which reſpect alſo, our condition

condition is a thouſand times more happy and glorious, than if we had ſtood ſtill with *Adam* in his innocency and felicity. If ſo, he could but have conveighed unto us bodies immortall **potentiâ non moriendi ex Hypotheſi*, as they ſay; that is, endowed onely with power of not dying, if ſo and ſo: but now they ſhall be immortall *impotentiâ moriendi*, that is, ſhine for ever in the higheſt heavens with impoſſibility of ever periſhing.

* Immortalitas ſumitur quadrifariam: Pro

1. Impotentia moriendi abſoluta, & natura. Sic ſolus DEVS immortalitatem habet, 1 *Tim.* 6.16.

2. Impotentia moriendi ex gratia creationis: ſic Angeli & animę humanæ ſunt immortales.

3. Impotentia moriendi ex gratia doni: ſic cœlum novum, terra nova, corpora beatorum immortalitatem habebunt.

4. Potentia non moriendi ex aliqua Hypotheſi, licet in ſe ſit mortale. Sic homo ante peccatum erat immortalis corpore, ex Hypotheſi unionis cum anima originaliter perfecta, immortali.

2. *Incorruptibleneſſe*, 1 *Corinth.* 15. 42. 54. For, every glorified body ſhall for ever be utterly impaſſible, and un-impreſſionable with any corruptive quality, action, or alteration. Whether, 1. By the power of ſome peculiar glorifying endowment implanted in the body, or redounding from the ſoule upon the body for that purpoſe: Or, 2. From an exquiſite temper and harmony of the Elementary qualities freed everlaſtingly from all poſſibility of any angry contrariety and combate: Or, 3. Which ſeemeth moſt probable and approoved by the learned'ſt Schoole-men, from an exact ſubjection of the body to the ſoule, as of the ſoule to GOD: I ſay, whether

ther so or so, I doe not here enquire or contend; but leave all alterations in this kinde to the curious disquisitions of such idle and ill-exercis'd Divines. The testimony of GODS never-erring Spirit (in the cited place) is more than infinitely sufficient to assure every Christian heart, that our raised bodies, reformed by the All-mighty glorious hand of GOD, shall never more be exposed to violence or hurt from any externall agent: or obnoxious to the least disposition towards any inward decay, putrefaction or dissolution.

3. Potency, 1 *Corinth.* 15. 43. Our soules are in nature, substance, and immateriality like the Angels of GOD: One of which killed in one night an hundred fourescore and five thousand, 2 *Kings* 19. 35. And therefore little know we, though the edges, excellency and executions may be dul'd and drown'd in our heavy, fraile, sinfull bodies, of what might and power they may be originally. But then, when to the soules native strength, there is an addition of glorifying vigour, and GODS mighty Spirits more plentifull inhabitation; and it shall also put on a body, which brings with it, besides its owne peculiar inherent power, an exact serviceableness and sufficiency apted and apportion'd to the soules highest abilities

and

and executions; * how incredibly powerfull and mighty may we ſuppoſe a Saint in heaven ſhalbe?

* In futuro igitur, ut jam prælibavimus, & ſic juſtus ortus erit, ut etiam ſi velit, terram commovere poſſit. *Anſelm. de ſimilitud. Cap. 52.*

Verùm præſtabunt viribus, quicunq; ſupernis viribus aſſociantur civibus, in tantum, ut nullatenus illis quiſquam obſiſtere valeat, vel ſi movendo quid, aut evertendo voluerit, a ſuo ſtatu quin illicò cedat. Nec in eo quod dicimus majori laborabunt conatu, quàm nos modò in oculorum noſtrorum motu. Ne quæſo ſimilitudo illa Angelorum noſtro excidat ab animo quam adepturi ſumus in futuro; quatenus ſi in hac fortitudine, aut in his quæ dicturi ſumus ad exemplum non occurrit, vel ipſa per quam Angelis adæquabimur, ad ea comprobanda proſit. Si igitur in quibus Angelos valere conſtat, noſtra nihilominus fortitudo valeat: neminem autem qui dubitet puto exiſtere, Angelos ea quę volunt fungi fortitudine. Cum igitur ſimiles eis fuerimus, nunquam imbecilliores illis erimus. Sed fortaſſis quæreret aliquis, quid nobis tunc illa fortitudo præſtabit, cum ſingulis tam convenienter, ut convenientiùs nequeant ubiq; diſpoſitis nihil immutandum, nihil evertendum, nihil ſtatuendum ſit, in quo vires ſuas exercere poſſit? Qui hoc dicit, paucis nobiſcum quid in hujuſmodi habeat uſus humanus attendat, & videbit quia non ſemper omnibus quę habemus, & quæ nos habere non parùm gaudemus actu utimur. Sicut verbi gratia, ipſo viſu poteſtate aliqua nonnullarum ſcientia rerum, & multis in hunc modum: ſic & tunc de qua agitur fortitudine erit. Sola namq; poſſeſſio nobis grata erit, & exultatio grandis: licet in actu nequaquam ſit neceſſaria nobis cunctis, ut dictum eſt, in ſuo ſtatu convenienter locatis. Hęc eadem quęſtio, ſi aut de velocitate, aut de aliquâ beatitudinis partium movetur, hac ſolutione, ſi non aptiorem lector invenerit, ſolvatur. *Ibid.*

4. *Spiritualneſſe*, 1 *Cor.* 15. 44. Not that our bodies ſhall be turned into ſpirits, but imployed ſpiritually. Or more fully thus:

1. Becauſe they ſhalbe fully poſſeſſed with the * Spirit, which dwelling primarily and above

* Corpus glorioſum perfectè movebitur Spiritu

DEI: ſicut movetur ab animâ; non quod animâ tunc ſit ceſſatura movere aut agere: ſed quod ipſa quoq; plena ſpirituali luce, & perfectione corpus ſpiritualiter tunc movebit, ut cibo, potu, veſtitu. Aere, calore nullo indigeat amplius. *Par.*

Excitatur corpus ſpirituale] Hoc eſt vitam & Eſſe ſuum non tam habens ab animâ iſtâ ejuſq; facultatibus naturalibus: (Quanquam etiam tum eadem hæc anima noſtra conjungetur cum eodem ipſo corpore noſtro, & per eam etiam tum vivemus) tamen corpus quod excitabitur, non tam habebit vitam & Eſſe ſuum ab eâ quam à Spiritu illo CHRISTI, quià ità ut ſic loquar, animabit & animam iſtam & corpus iſtud, ut totus homo glorioſus inſtar ipſius CHRISTI conſpiciendus ſit. *Rolloc. in Iohan. Cap. 5.*

measure in CHRIST our head, is communicated from Him to us His members; so that then we shall no more live by our animall faculty, nor need for preservation of life meat, drinke, sleepe, clothing, physicke, or the former naturall helpes. In which respect they cease to be naturall bodies, being freed from those animall faculties of nourishing, increasing, and multiplying by generation. They shall no more live by vertue of food and nourishment thrice concocted: first, in the stomach, &c. but shalbe spirituall and heavenly, living without all these helpes, as the Angels in heaven do.

2. Because they shall in all things become subject to the Spirit of GOD; and be wholly, perfectly, and willingly guided by Him, with a spirituall, Angelicall, most absolute, and free obedience. *As the spirit serving the flesh may not unfitly be called carnall; so the body obedient to the soule* (saith * *Austin*) *is rightly termed spirituall.*

* Sicut spiritus carni serviens non incongruè carnalis, ita caro spiritui serviens rectè appellatur spiritualis: non quia in spiritum convertetur, sicut nonnulli putant; eò quod scriptum est: *Seminatur corpus animale, resurgit corpus spirituale:* Sed quià spiritui summâ & mirabili obtemperandi facilitate subdetur, usq; ad implendam immortalitatis indissolubilis securissimam voluntatem omni molestiæ sensu, omni corruptibilitate & tarditate detracta. Non solum enim non erit tale, quale nunc est in optimâ valetudine, sed nec tale quidem quale fuit in primis hominibus ante peccatum. Qui licet morituri non essent, nisi peccassent, alimentis tamen ut homines utebantur, non spiritualia, sed adhuc animalia corpora gestantes. *De Civit.* DEI *Lib* 13. *Cap* 20.

Non potestas, sed egestas edendi ac bibendi talibus corporibus auferetur. Vnde & spiritalia erunt, non quià corpora esse desistent, sed quià spiritu vivificante subsistent. *Idem. Ibid. Cap.* 22.

* Corpus Sanctorum resurget spirituale, quià velocitate, levitate, perspicuitate spiritibus erit æquale. *Idem. Tom.* 9. *p.* 2. *Mibi pag.* 1014.

3. By reason of their * activenesse, nimblenesse, agility: whereby they shalbe able to moove from

place

place to place with * incredible ſwiftneſſe and ſpeed; not being at all hindered by their weight. *An heavy lumpe of lead, that ſinkes now to the bottome, being wire-drawne as it were by the workman into the forme of a boat, will ſwimme,* (ſaith *Auſtin:*) *And ſhall not* GOD *give that ability to our bodies, which the Artificer doth to the lead?* &c.

* Erunt illa corpora, ut animus agilia, ut Sol, perſpicua. Quam citò enim nunc animus ab Oriente in Occidentem cogitatione pervenit; tam citò, tunc illud corpus illuc pervenire poterit. *Ibid.*

Sed velocitas quæ pulchritudine non minus amatur tanta nos comitabitur, ut ipſis Angelis DEI æquè celeres ſimus, qui à cœlo ad terras & è converſo dicto citiùs dilabuntur. —Hujus quoq; velocitatis exemplum in radio Solis licet intueri, qui ſtatim orto Sole in plagâ Orientali pertingit uſq; ad ultima plagę Occidentalis, ut in eo perpendamus non eſſe impoſſibile, quod de noſtrâ dicimus futurâ velocitate: præſertim cum rebus animatis ſoleat ineſſe major velocitas, quàm inanimatis. Huic etiam Radio Solis ſimile exemplum velocitatis habemus in nobis. Radius quippè oculorum noſtrorum in ſublevatione palpebrarum uſq; ad cœlum pertingit, & ictus earum totus in ſemet ac integer redit. *Anſelm. de ſimilitud. Cap.* 51.

Here ſome of the Schoolemen moove an idle unneceſſary queſtion: to wit; *Whether glorified Bodies moove from place to place in an inſtant?*

For they may well know out of the Principles in Philoſophy, and Rules of ſound reaſon, that it is utterly impoſſible, and implies contradiction:

That a body ſhould in an inſtant be in many places at once.

But if a glorified body moove from place to place in an inſtant: it will neceſſarily follow that the ſame body is in an inſtant, *In termino à quo, locis intermedijs & termino ad quem ſimul*; in the beginning, middle, and end of the ſpace, thorow which it paſſeth at once; which is more than utterly

impoſſible, and quite deſtroyes the nature of a true Body.

I would rather interpret thoſe words of *Auſtin*; [*Certè ubi volat ſpiritus, ibi protinus erit corpus*; the body will preſently be there where the ſoule would have it] of extraordinary ſpeed, and incredibly ſhort time; *Aquinas* cals it * *imperceptible*. So that I doubt not, but that a glorified Saint deſiring to be in ſuch or ſuch a place a thouſand miles off, after the very firſt bent of his will that way, would be there in an * incredibly leſſe time, than thou wouldeſt imagine.

* Corpus glorioſum movetur in tempore, ſed imperceptibili propter brevitatem. *Supplem. 3. pag. 84. Art. 3.*

* *But not in an Inſtant, as* Aquinas *his argument demonſtrates unanſwerably thus:* In motu locali ſpatium & motus & tempus ſimul dividuntur, ut demonſtrativè probatur in 6 Phyſic. Sed ſpatium quod tranſit corpus glorioſum per ſuum motum, eſt diviſibile: Ergo & motus diviſibilis eſt, & tempus diviſibile, inſtans autem non dividitur. Ergo & motus ille non erit in inſtanti. *Ibid. Sed contra*]

Bellarmine *then errs in his Art of Well-dying tranſlated into Engliſh by O. E. pag* 215. *ſaying:* The Saints having the gift of agility can in a moment paſſe from place to place — from Eaſt to Weſt, *&c.* (*if he ſpeake properly.*)

5. Glory, 1 *Corinth.* 15. 43. The bodies of the Saints in heaven ſhalbe paſſingly beautifull, ſhining, and amiable.

Two things (according to * *Auſtin*) concurre to the conſtitution of beauty:

* Omnis corporis pulchritudo eſt partium congruentia, cum quadam coloris ſuavitate. — Proindè nulla erit deformitas, quam facit incongruentia partium: ubi & quæ parva ſunt corrigentur: & quod minus eſt quàm decet, undè Creator novit, inde ſupplebitur: & quod plus eſt quàm decet, materiæ ſervatâ integritate, detrahetur. Coloris porrò ſuavitas quanta erit, ubi juſti fulgebunt ſicut Sol in regno Patris ſui? *De civit.* DEI. *Cap.* 19.

1. A due and comely proportion; an apt and congruent ſymmetry and mutuall correſpondency

cy of all the parts of the body: or in a word, well-favouredneſſe.

2. Amiableneſſe of colour; a pleaſing mixture of thoſe two lively colours, of white and red. I add a third:

3. A cheerfull, lively, lightſome aſpect. When the two former materials (as it were) are pleaſantly enliv'd and actuated by a lively quickneſſe and modeſt merrineſſe of countenance, *Whereupon*, (ſaith the Moraliſt) *it is not the red and white, which giveth the life and perfection of beauty: but certaine ſparkling notes, and touches of amiable cheerefulneſſe accompanying the ſame. In beauty* (ſaith another) *that of favour is more than that of colour; and that of decent & pleaſing motion, more than that of favour. That is the beſt part of beauty, which a picture cannot expreſſe*, &c.

All theſe concurre in eminency and excellency in glorified bodies.

1. An exquiſite feature and ſtature, beautified by GODS owne bleſſed all-mighty hand, with the utmoſt of created comlineſſe, and matchleſſe proportion.

2. Not onely ſweeteſt mixture of livelieſt colours; but alſo a bright ſhining ſplendour of celeſtiall glory.

3. And both theſe actuated to the life, preſerved in perpetuall freſhneſſe and oriency, and quickened ſtill with new ſupply of heavenly activeneſſe and amiableneſſe by a more glorious ſoule; (for, if the brightneſſe of the body ſhall match the light of the Sun; what, do you thinke, will be the glory of the ſoule?) and by an infinitely

infinitely more glorious ſpirit, which ſhall plentifully * dwell in them both for ever.

* Vt anima iſta dum exercet functiones ſuas in corpore impertit ei colorem & totam hanc externam corporis gloriam: ita tum cum DEVS erit omnia in omnibus, Spiritus CHRISTI in nobis habitans, induet corpora noſtra glorioſiſſima, quibuſq; qualitatibus. *Rollec. in Iohan. Cap. 5.*

Amplifie the glory of our bodies in heaven from ſuch places as theſe: *Dan.* 12.2. *Mat.* 13.45. *Phil.* 3.20,21. *Col.* 3.4.

From which the ancient Fathers alſo thus collect and affirme:

If we ſhould compare (ſaith * *Chryſoſtome) our future bodies even with the moſt gliſtering beames of the Sun; we ſhall yet ſay nothing, to the expreſſion of the excellency of their ſhining glory.*

* Si vel cum micantibus Solis radijs futura nobis corpora contulerimus, nihil tamen pro illius ſplendoris dignitate explicabimus. *Serm. de miſericordiâ.*

The beauty of the juſt in the other life (ſaith * *Anſelme*) *ſhalbe equall to the glory of the Sun, though ſevenfold brighter than now it is.*

* In illâ ſiquidem vitâ pulchritudo juſtorum Solis pulchritudini, qui ſeptemplicitèr, quàm modò ſit, ſplendidior erit, adæquabitur. Vnde ſcriptum eſt, Fulgebunt juſti, ſicut Sol in conſpectu DEI. *De ſimilitud. cap.* 50.

*The * brightneſſe of a glorified body doth as farre excell the Sun, as the Sun our mortall body.*

* Hujus quoq; corporis claritas tantum Solem excellit, quantum Sol in claritate noſtrum corpus præcellit. *Apud Auguſt. Tom.* 9. *p.* 2. *Mihi pag.* 1085.

Then ſhall the righteous ſhine forth as the Sunne, in the Kingdome of their Father]

Not

Not (ſaith * *Chryſoſtome*) *becauſe they ſhall not ſurpaſſe the brightneſſe of the Sun; but, becauſe that being the moſt glittering thing in the world, he takes a reſemblance thence towards the expreſſing of their incomparable glory.*

* *Tunc fulgebunt juſti, ſicut Sol in regno Patris eorum*] Non quià Solis etiam ſplendorem non ſuperabunt; ſed quando nihil fulgentius Sole videmus, propterea re apertiſſimâ nobis ad exprimendum uſus eſt. *In Mat. Hom.* 12.

But how can there be ſo much beauty and delightfull amiable aſpect in ſuch intenſive and extraordinary brightneſſe? Or what pleaſure can we take in beholding ſuch extremely bright and ſhining bodies! Sith we find by experience, that there is farre more content and delight in looking upon a well-proportioned object, beautified with a pleaſant mixture of colours, than in ſeeing the Sun, though it ſhould not ſo dazle, and offend the eyes.

For ſatisfaction herein, we muſt know, that the * glorified eye ſhall become impaſſible, elevated farre above all mortall poſſibility, and fortified by an heavenly vigour, to apprehend and enjoy all celeſtiall light and glory with much raviſhing contentment and inexplicable delight.

* Neq; in eo loco claudendi erunt oculi, nè fortè à nimio ſplendore lædantur: nam & ipſi oculi beati erunt, ac per hoc impaſſibiles & immortales; qui enim lumine gloriæ confortabit oculos mentis, ne videntes DEVM facie ad faciem, opprimantur à gloriâ; idem etiam dote impaſſibilitatis confortabit oculos corporis, ut ſine læſione cernant non Solem unum, ſed innumerabiles.

Secondly: that omnipotent mercifull hand of GOD, which will raiſe our bodies out of the duſt, and reforme them anew, can cauſe light and colour to

to concurre and conſiſt in excellency, in glorified bodies.

Thoſe things which according to nature can conſiſt together; the one or both being *in gradu remiſſo*, (as they ſay) *abated of their height*, can by divine power conſiſt together *in gradu intenſiſſimo ſuæ ſpeciei, in their excellency*: but it is ſo with light and colour according to nature: *ergo*, &c. as * *Durandus* one of the acureſt Schoolemen makes good by arguments. Whether ſhall colour or light be ſeene? *Why not both in a moſt delicious admirable mixture?

* *Lib.* 4. *Diſt.*44 *Q.*8.

* Corporis gloria naturam non tollet, ſed perficiet: unde color qui debetur corpori ex naturâ ſuarum partium, remanebit in eo, ſed ſuperaddetur claritas ex gloriâ animæ. Sicut etiam videmus corpora colorata ex naturâ ſui, Solis ſplendore relucere, vel ex aliquâ aliâ causâ, extrinſecâ, ſeu intrinſecâ. *Aquin. Supplem.*3. p. *Q.*85. *Art.*2. *ad* 3um.

In noctilucis ſimul ſtant color & lux, ut apparet ad ſenſum, & ſic videtur quod virtute divinâ corpora glorioſa poſſunt ſimul eſſe colorata & lucentia. *Dur. Lib.* 4. *Diſt.*44. *q.*8.

Here the Schoolemen according to their wont do curiouſly inquire, diſcuſſe and determine the manner of the acts, exerciſe and objects of all the ſenſes. They ſay not only; 1. That the eye ſhall delightfully contemplate CHRISTS glorious body, the ſhining bodies of the Saints, the beauty of the Empyrean Heaven, &c. 2. The eare drinke up with infinite delight, the vocall harmony of Hallelu-jahs, &c. But alſo audaciouſly undertake to define without any good ground or ſound warrant, many particulars about the other ſenſes, not without much abſurdity, and unſpiritualneſſe. But let it be ſufficient for us, without

ſearching

ſearching beyond the bonds of ſobriety, to know for a certaine that every ſenſe ſhalbe filled with its ſeverall ſingularity and excellency of all poſſible * pleaſure, and perfection.

* In illa futura vita delectatio quędam ineffabilis bonos inebriabit, & ineſtimabili dulcedine ſui totos eos inenarrabili abundantia ſatiabit. Quid dixi totos? Oculi, aures, nares, os, manus, guttur, cor, jecur, pulmo, oſſa, medullæ, exta etiam ipſa, & cuncta ſigillatim ſingulaq; membra eorum, in communi tam mirabili delectationis & dulcedinis ſenſu replebuntur, ut verè totus homo torrente voluptatis D-E I potetur, & ab ubertate domus ejus inebrietur. *Anſelm. de ſimilitud. Cap. 57.*

4. In a fourth place; let us take a glance of the unutterable happineſſe of the Soule.

I ſhould be infinite and endleſſe, if I did undertake to purſue the ſeverall glories, felicities, and excellencies of every faculty of the ſoule: and when I had done, ended with the utmoſt of all both Angelicall and humane underſtanding and eloquence, come infinitely ſhort of expreſſing them to the life; I will at this time but give you a taſte onely, in the underſtanding Part:

And that ſhalbe extraordinarily and ſupernaturally enlarged and irradiated with the higheſt illuminations, largeſt comprehenſions, and utmoſt extent of all poſſible comfortable knowledge, of which ſuch a creature is capable.

1. Humane knowledge of Arts, Nature, created things, is delicious and much deſired: Witneſſe,

1. The wiſeſt Heathens, and beſt Philoſophers, who were ſo raviſhed but even with a dimme glimpſe of this knowledge, that in compariſon thereof they have contemned all the riches, pleaſures, and preferments of the world.

2. That

2. That wise saying: *A learned man doth as farre excell an illiterate, as a reasonable creature a brute.*

3. The extraordinarily exulting and triumphant cry of the famous Mathematician, hitting after long and laborious disquisition upon some abstruse excellency of his Art: * *I have found it, I have found it.*

* Εὕρηκα, Εὕρηκα.

4. That passage in an Epistle of *Æneas Silvius* to *Sigism. D.* of *Austria*: * *If the face of humane learning could be seene, it is fairer and more beautifull than the Morning and Evening Starre.*

* Cujus facies, si videri possit, pulchrior est quàm Lucifer, & Vesperus.

5. *For the pleasure and delight of knowledge and learning* (saith * another) *it farre surpasseth all other in nature: for shall the pleasures of the affections so exceed the senses, as much as the obtaining of desire and victory exceedeth a song or dinner? And must not (of consequence) the pleasures of the intellect or understanding exceed the pleasures of the affections? We see in all other pleasures, there is a satiety; and after they be used, their verdour departeth; which sheweth well, they be but deceipts of pleasure, and not pleasures; and that it was the novelty which pleased, and not the quality. And therefore we see, that voluptuous men turne Friers; and ambitious Princes turne melancholy. But of knowledge there is no satiety: But satisfaction and appetite are perpetually interchangeable; and therefore appeareth to be good in it selfe simply, without fallacy or accident.*

* *Advancement of Learn. Lib. 1. pag. 44.*

Now this learning shall then be fully perfected, and raised to the highest pitch: so that the least and lowest of the Saints in heaven shall farre surpasse

ſurpaſſe: in cleare contemplation of the cauſes of all naturall things, and concluſions of Art, the deepeſt Philoſophers, greateſt Artiſts, and learnedſt Linguiſts that ever lived upon earth.

There are many difficulties and doubts in all kinds of humane learning, which have from time to time exerciſed the braveſt wits: but by reaſon of the native dimneſſe of our underſtanding, never received cleare reſolution and infallible aſſent. As,

Whether the Elementary formes be in mixt Bodies; 1. *Corrupted.* 2. *Remitted* only. 3. Or, *Entire?* Whether the celeſtiall Orbs be moved by *Angels*, or *internall formes?* Whether there be three diſtinct ſoules in a man; 1. *Vegetative.* 2. *Senſitive.* 3. *Rationall:* Or one onely in ſubſtance, containing vertually the other two? How all the * φαινόμενα, *Appearances* in the Æthereall Heaven, may be truliеſt, and with leaſt exception maintained: whether by *Excentricks* and *Epicycles:* or onely by *Concentricks:* or the Earths motion: or the motion of the Starres in the heavens; as fiſh move in the ſea, and birds in the aire? &c. So the beſt wits are inextricably puſl'd alſo, about the *Sympathy* and *Antipathy* of things, *Alchymie*, cauſe of Criticall daies.

* Peculiariter apud Aſtrologos τὰ φαινόμενα dicuntur, quæ apparent in cœlo. *Arat.*

The myſts about theſe and many things moe, ſhalbe diſpel'd out of our minds, by a cleare ſunne of a new and excellent knowledge: ſo that we ſhalbe exactly acquainted with the cauſes, natures, beginnings, of-ſprings, and ends of all creatures, and created things.

2. We

2. We ſhall clearly ſee and comprehend the vanity and rottenneſſe of all Hereticall cavils, Antichriſtian depths, Popiſh impoſture, the very bottome of that moſt wicked and abhorred *Myſterie:* the true, full, and ſweet meaning of all GODS bleſſed Booke; whether *Iobs* wife bid her husband bleſſe or curſe GOD: whether *Iphtah* ſacrific'd his daughter, or onely conſecrated her to virginity: whether *Naaman* was a true, or unſound convert: what is the meaning of that place, 1 *Corinth.* 11.10. And that, 1 *Cor.* 15.29, &c.

3. We ſhall with wonderfull raviſhment of ſpirit, and ſpirituall joy, be admitted to the ſight of thoſe ſacred ſecrets and glorious myſteries: 1. Of the holy Trinity; into which ſome Divines may audaciouſly dive, but ſhall never be able to explicate: 2. Of the Vnion of CHRISTS humanity to the divine nature; and of the faithfull to CHRIST: 3. Of the cauſes of GODS eternall counſell in Election and Reprobation: 4. Of the Angels fall: 5. Of the manner of the creation of the world, &c.

4. We ſhall know one another: For,

1. All comfortable knowledge ſhall be ſo farre from being aboliſhed, that it wilbe inlarged, increaſed, and perfected:

But, &c.

Therefore

Our knowledge ſhalbe perfected: For, *We ſhall know as we are knowne,* 1 *Cor.* 13.12. Which is ſet out by compariſon of the leſſe: That our knowledge then, ſhall differ from that now, as the knowledge

knowledge of a *child* from that of a *perfect man*: by a *glasse*, from seeing the *thing it selfe*: that of a *plaine speech*, from a *riddle*: Why then should we doubt of knowing one another? especially, sith our Saviour CHRIST setteth forth the state of the blessed by the knowledge one of another, *Mat.* 17. And as the knowledge is perfect, so the memory. In nothing must our knowledge be empair'd but better'd.

2. We shall then enjoy every good thing, and comfortable gift, which may any way increase and inlarge our joy and felicity:

But meeting there, knowing then, and conversing for ever with our old deare Christian friends, and all the glorious Inhabitants of those sacred Palaces, will mightily please and refresh us with sweetest delight.

Therefore, &c.

Society is not comfortable, without familiar acquaintance: Be assured then, it shall not be wanting in the height and perfection of all glory, blisse, and joy. Nay, our minds being abundantly and beatifically illuminated with all wisdome and knowledge, we shalbe enabled to know, not onely those of former holy acquaintance; but also strangers, and such as we never knew before; even all the faithfull, which ever were, are, or shall be. We shall be able to say: this was Father *Abraham*, this King *David*, this Saint *Paul*: this was *Luther*, *Calvin*, *Bradford*, &c. this my Father, this my Sonne, this my Wife, this my Pastour, this the occasioner of my conversion, &c. as may be

gathered by proportion out of GODS Booke.

1. If * *Adam* before the fall had that measure of illumination, that he knew *Eve*, and from whence she came, at the first sight: much more shall our knowledge in heaven, and highest happinesse be enlarged in this kind.

* Rectè hinc colligitur nos in vita æterna, depositis omnibus ignorantiæ & cœcitatis nebulis etiam nos invicem, & omnes Sanctos, quos nunquam vidimus agnituros. Si enim *Adamus* virtute imaginis divinæ concreatæ *Evam* de corpore suo sumptam, cum è somno evigilasset, illico agnovit. Quomodò non etiam, secundum eandem imaginem transmutati de gloria in gloriam, à DOMINI Spiritu, Sanctos & beatos ejusdem corporis membra agnoscemus? *Kemnit. Harm. Evang. Cap. 87.*

Suntne homines in vitâ æternâ se mutuò agnituri?

Vtiq; qui pleni futuri sunt SPIRITV SANCTO & sapientiâ, sicut *Adam* ante lapsum adhuc retineri integritatem imaginis DEI, *Evam*, quam nunquam viderat, & undénam esset, nemine dicente, agnovit. *Gen.* 2. 23. *Bucan. Loc.* 39.

2. If the Apostles accompanying CHRIST in His transfiguration, and vouchsafed but a taste and glimpse (as it were) of glorification, were * able thereby to know *Moses* and *Elias*, whom they had never seene: how much more shall we, being fully illuminated, and perfectly glorified in heaven, know exactly all the blessed ones, though never acquainted with them upon earth?

* *Petrus & qui cum ipso erant, videntes* Mosen *&* Eliam *in gloriâ*, eos noverunt, licèt priùs illos nunquam viderint. Vndè verò hoc? Non certè ex imaginibus & statuis, quibus uti Iudæis non fuit concessum: nec ex notitijs naturalibus, quæ in rebus cœlestibus penitùs sunt cœcæ: sed ex sola gratia DEI, quæ incredibilem hanc sapientiæ & cognitionis lucem animis Apostolorum infudit.

Vt ergò *Samuel* ex DEI inspiratione *Saulem* agnovit, nunquam antè visum, 1 *Sam* 9 17. Et quemadmodum *Iohannes* in utero intra alvum B. Virginis, CHRISTVM DOMINVM suum agnovit: ita SPIRITVS SANCTI radijs horum etiam mentes fuerunt illustratæ. *Kemnit. loc supra cit.*

Petrus in monte in mortali corpore *Mosem*, & *Eliam*, quos nunquam viderat, revelatione interna cognovit, *Mat.* 16. 34. *Bucan. loc. supra cit.*

3. CHRIST tels the Iewes, *Luke* 13. 28. That they

they *shall see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdome of* GOD, and therefore know them: * And *Dives* is said to know *Abraham* and *Lazarus* in so great a distance, *Luke* 16. Whence I argue thus: if the damned know those who are saved, though they have never seene them; much more shall the glorified Saints, now plentifully endued with all knowledge, and supernaturally illightened by the HOLY GHOST.

* *Boni bonos in Regno, & mali malos in supplicio agnoscunt. Si enim Abraham Lazarum minimè recognovisset, nequaquam ad Divitem in tormentis positum de transacta ejus contritione loqueretur, dicens, quòd mala receperit in vita sua. Et si mali malos non cognoscerent, nequaquam Dives in tormentis positus, fratrum suorum etiam absentium meminisset. Quomodò enim præsentes non posset agnoscere, qui etiam pro absentium memoria curavit exorare? Qua in re illud quoq; ostenditur quod nequaquàm ipse requisisti: Quià & boni malos, & mali cognoscunt bonos. Nam Dives ab Abraham cognoscitur, est diviti cognitus, quem mitti precatur ex nomine dicens: Mitte Lazarum, ut intingat extremum digiti sui in aquam, & refrigeret linguam meam. In qua videlicet cognitione utriusq; partis cumulus retributionis excrescit: ut & boni ampliùs gaudeant, qui secum eos lætari conspiciunt quos amaverunt; & mali dum cum eis torquentur, quos in hoc mundo, despecto DEO, dilexerunt, eos non solùm sua, sed etiam eorum pœna confutat. Greg. Dial. Lib. 4. Cap. 33.*

Many of the ancient Fathers are of the same mind: (Whose authority I never urge for necessity of proofe; GODS blessed Word is ever more than infinitely all-sufficient and super-abundant for any such purpose: but onely; either, 1. Sometimes in some singular Points to shew consent: or 2. In our controversies against the Antichristians, Antinomists, Neopelagians, &c. Or, 3. When some honest passage of sanctification, or seasonable opposition to the corruption of the times, is falsely charged with novelty, singularity, and too much preciseneſſe.)

1. There was a Widow in *Austins* time, who craved very importunately both by word and writing, some consolations from him, to support her under that incomparable crosse of her husbands losse, and widow-hood; and as it may seeme, she desired to know whether she should know him in the second life. For the first, he hits upon the sweetest, mightiest, and most soveraigne comfort which could possibly be imagined. **You can by no meanes* (saith he) *thinke your selfe desolate; who enjoyes the presence* and possession *of* IESVS CHRIST, *in the inmost closet of your heart by faith.* About the other, he answers peremptorily: **This thy husband, by whose decease thou art called a widow, shalbe most knowne unto thee.* And tels her further, *that there shall be no stranger in heaven*, &c.

* Non te desolatam putare debes, cùm in interiore homine habeas præsentem CHRISTVM per fidem in corde tuo. *Epist. 6. ad Italicam.*

* Hic autem & conjux tuus, cujus abscessu vidua diceris, tibi notissimus erit. —Cùm venerit DOMINVS, & illuminaverit abscondita tenebrarum, & manifestaverit cogitationes cordis, tunc nihil latebit proximum in proximo; nec erit, quod suis quisque aperiat, abscondat alienis, ubi nullus erit alienus. *Ibid.*

2. *In* * *the Elect* (saith another) *there is somthing more admirable; because they do not onely acknowledge those whom they knew in this world; but also, as men seene and knowne, they know the good, whom they never saw.*

* Fit autem in electis quiddam mirabilius, quia non solùm eos agnoscunt, quos in hac vitâ noverant; sed velut viros visos ac cognitos, recognoscunt bonos quos nunquam viderunt. *Greg. loc. suprà cit.*

3. *There* (saith * *Anselm*) *All men shalbe knowne of every severall man, and every severall man shalbe knowne of all.*

* Ibi a singulis omnes, ibi ab omnibus singuli cognoscentur: Nec quemquam omninò latebit, quâ patriâ, quâ gente, quâ stirpe quis editus fuerit, vel quid etiam in vitâ suâ fecerit. *Anselm. de Similitud. Cap. 59.*

Againe,

Againe, * *Conceive if thou canſt, how comfortable that knowledge wilbe, by which, as thou of all others, ſo all others ſhalbe knowne of thee in that life.*

* Perpende, ſi vales, quàm grata ſit ſapientia iſta, quâ tu ſicut ab omnibus, ſic omnes à te cognoſcentur in vitâ illâ. *Ibid. Cap. 61.*

Yet let me tell you before I paſſe out of the Point; that this for the moſt part is the curious *Quære* of carnall people; who feeding falſly their preſumptuous conceipts with golden dreames, and vaine hopes of many future imaginary felicities in the world to come, whereas in the meane time they have no care at all, uſe no meanes, take no paines, to enter into the holy path, which leades unto that bleſſed place. It is even, as if one ſhould buſie himſelfe much, and boaſt what he will do in New-England when he comes thither; and yet (poore man) he hath neither ſhip, nor money, nor meanes, nor knowledge of the way, nor proviſion before hand for his comfortable planting there.

To coole and confront ſuch lazie, idle, and vaine curioſities; take notice: that we ſhall not know our old acquaintance by former ſtature, feature, favour: ſo vaſt a diſtance and difference will there be betweene a mortall and glorified body: neither in a worldly manner. In which reſpect ſaith *Paul*, 2 *Cor.* 5. 16. *Henceforth know we no man after the fleſh: yea though we have knowne* CHRIST *after the fleſh, yet now henceforth know we Him no more.* Our mutuall knowledge one of another in heaven ſhall not be in outward and worldly reſpects, but divine and ſpirituall, as we know

them in CHRIST, by the illumination of the Spirit.

5. We shall know the spirituall substances, offices, orders, excellencies of the Angels: the nature, immortality, operations and originall of our owne soules, &c. In a word, all things *knowable.

* Sapientia quam omnes in hac vitâ non utilitèr amant, tanta in futurâ vitâ bonis erit, ut eorum quæ scire voluerint, nihil sit quod ignorent. Bonus enim perfecta quæ DEVS est sapientiâ replebitur, eamq; facie ad faciem intuebitur, quam dum ità perspexerit, creaturæ totius naturam videbit, quæ in DEO melius quàm in seipsâ constitit. Tunc etenim justi cuncta scient quæ DEVS fecit scientia, tàm ea quæ præterita, quàm ea quę postmodùm sunt futura. *Anselm. de similitud. Cap* 54.

Cum electi antiquos patres in illa æterna hæreditate viderint, eis incogniti per visionem non erunt, quos in opere semper noverunt. Quià enim illic omnes communi claritate DEVM conspiciunt; quid est, quod ibi nesciant, ubi scientem omnia sciunt? *Greg. Dialog. Lib.* 4 *Cap.* 33.

Neq; sola visio DEI sanctis hominibus in cœlo promittitur, sed etiam omnium rerum, quas fecit DEVS. Hic quidèm in terris cernimus per sensum videndi, solem, & lunam, & stellas, & terras, & maria, & flumina, & animantia, & arbores, & metalla. Sed mens nostra nihil omninò cernit; *i.e.* nullam substantiam creatam perfectè novit, non differentias essentiales, non proprietates, non vires, ac nè animam quidèm suam homo videt, sed more cœcorum palpando effecta, & discurrendo per rationem aliquid cognitionis acquirit. Quale ergò gaudium erit, cum intelligentia nostra revelata fa ie manifestè videbit naturas omnium rerum differentias, proprietates, vires? Et cum quanta exultatione obstupescet, cùm videbit exercitum Angelorum innumerabilem, quorum nullus cum alio in specie convenit, & differentias omnium & singulorum perspicuè intuebitur? *De atern. Felicit. Lib.* 4. *Cap.* 2.

When we shall know GOD *in heaven, we shall in Him know the* manner *of the worke of* creation, *the mysteries of the worke of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creatour and His workes.* P.P.

6. We shall be beatifically illightened with a cleare and glorious sight of GOD Himselfe: which Divines call *Beatificall Vision.*

About which the Schoolemen audaciously discoursing, fall upon differing conceipts.

1. Some say, GOD shall then be knowne by

a

a *Species* repreſenting the divine Eſſence: and by a *Light of glory* elevating the underſtanding by a ſupernaturall ſtrength.

2. Others, That the divine Eſſence ſhall be repreſented to the glorified underſtanding, not by any *Species*, but immediately by It Selfe: yet they alſo require *light of glory* to elevate and fortifie the underſtanding by reaſon of its weakeneſſe, and infinite diſproportion and diſtance from the incomprehenſible Deity.

3. Others hold, that to the cleare viſion of GOD, there is not required a *Species* repreſenting the divine Eſſence, as the firſt ſort ſuppoſe; nor any created light elevating the underſtanding, as the ſecond ſort think: but onely a change of the naturall order of knowing. It is ſufficient (ſay they) that the divine Eſſence be immediately repreſented to a created underſtanding. Which, though it cannot be done according to the order of nature, as experience tels us: (For, we ſo conceive things; firſt having paſſed the ſenſe and imagination.) Yet it may be done according to the order of divine grace, &c. *See Durand. Lib. 4. Diſt. 49. q. 2.*

But it is ſufficient for a ſober man to know, that in heaven we ſhall ſee Him *face to face*.

them in CHRIST, by the illumination of the Spirit.

5. We ſhall know the ſpirituall ſubſtances, offices, orders, excellencies of the Angels: the nature, immortality, operations and originall of our owne ſoules, &c. In a word, all things *knowable.

* Sapientia quam omnes in hac vitâ non utiliter amant, tanta in futurâ vitâ bonis erit, ut eorum quæ ſcire voluerint, nihil ſit quod ignorent. Bonus enim perfecta quæ DEVS eſt ſapientiâ replebitur, eamq; facie ad faciem intuebitur, quam dum ità perſpexerit, creaturæ totius naturam videbit, quæ in DEO melius quàm in ſeipsâ conſtitit. Tunc etenim juſti cuncta ſcient quæ DEVS fecit ſcienda, tàm ea quæ præterita, quàm ea quę poſtmodùm ſunt futura. *Anſelm. de ſimilitud Cap* 54.

Cum electi antiquos patres in illa æterna hæreditate viderint, eis incogniti per viſionem non erunt, quos in opere ſemper noverunt. Quià enim illic omnes communi claritate DEVM conſpiciunt; quid eſt, quod ibi neſciant, ubi ſcientem omnia ſciunt? *Greg. Dialog. Lib.* 4 *Cap.* 33.

Neq; ſola viſio DEI ſanctis hominibus in cœlo promittitur, ſed etiam omnium rerum, quas fecit DEVS. Hîc quidèm in terris cernimus per ſenſum videndi, ſolem, & lunam, & ſtellas, & terras, & maria, & flumina, & animantia, & arbores, & metalla. Sed mens noſtra nihil omninò cernit; *i.e.* nullam ſubſtantiam creatam perfectè novit, non differentias eſſentiales, non proprietates, non vires, ac nè animam quidèm ſuam homo videt, ſed more cœcorum palpando effecta, & diſcurrendo per rationem aliquid cognitionis acquirit. Quale ergò gaudium erit, cum intelligentia noſtra revelata facie manifestè videbit naturas omnium rerum differentias, proprietates, vires? Et cum quanta exultatione obſtupeſcet, cùm videbit exercitum Angelorum innumerabilem, quorum nullus cum alio in ſpecie convenit, & differentias omnium & ſingulorum perſpicuè intuebitur? *De æter. Fælicit. Lib.* 1. *Cap.* 2.

When we ſhall know GOD *in heaven, we ſhall in Him know the manner of the worke of creation, the myſteries of the worke of our Redemption: yea, ſo much knowledge as a creature can poſſibly conceive and comprehend of the Creatour and His workes.* P.P.

6. We ſhall be beatifically illightened with a cleare and glorious ſight of GOD Himſelfe: which Divines call *Beatificall Viſion.*

About which the Schoolemen audaciouſly diſcourſing, fall upon differing conceipts.

1. Some ſay, GOD ſhall then be knowne by

a *Species* repreſenting the divine Eſſence: and by a *Light of glory* elevating the underſtanding by a ſupernaturall ſtrength.

2. Others, That the divine Eſſence ſhall be repreſented to the glorified underſtanding, not by any *Species*, but immediately by It Selfe: yet they alſo require *light of glory* to elevate and fortifie the underſtanding by reaſon of its weakeneſſe, and infinite diſproportion and diſtance from the incomprehenſible Deity.

3. Others hold, that to the cleare viſion of GOD, there is not required a *Species* repreſenting the divine Eſſence, as the firſt ſort ſuppoſe; nor any created light elevating the underſtanding, as the ſecond ſort think: but onely a change of the naturall order of knowing. It is ſufficient (ſay they) that the divine Eſſence be immediately repreſented to a created underſtanding. Which, though it cannot be done according to the order of nature, as experience tels us: (For, we ſo conceive things; firſt having paſſed the ſenſe and imagination.) Yet it may be done according to the order of divine grace, &c. *See Durand. Lib. 4. Diſt. 49. q. 2.*

But it is ſufficient for a ſober man to know, that in heaven we ſhall ſee Him *face to face*.

Upon my Patron.

And here by your good leaves, I will be bold to make benefit of the inſtant occaſion, becauſe it is very ſeaſonably coincident with the Point. And preſſe from that the practice of this laſt mortifying motive. Theſe artificiall Formes of ſadneſſe, and complementall repreſentations of ſorrow in blacks and mourning weeds, are nothing for my purpoſe: neither do I deſire to ſtirre up or renew in any man thoughts of heavineſſe, or griefe of heart, which he might conceive and nouriſh by reaſon of ſome particular intereſt in the bounty, love, perſon, and worthy parts of the departed: many times men are too forward and overflowing in thoſe tender offices, and laſt demonſtrations of natural affection. And therfore my counſel in ſuch caſes is; that we would ſhew our ſelves Chriſtians: and by the ſacred rules of Religion ever prevent that unſeaſonableneſſe and exceſſe, which many times with a fruitleſſe torture doth tyranniſe over the hopeleſſe hearts of meere naturall men.

The Point that I would principally preſſe, and perſwade unto, is a Chriſtian, and compaſſionate taking to heart, the publike loſſe, that every one of us may upon that occaſion be truly humbled in himſelfe, and bettered in his owne ſoule. And I tell you true, eſpecially in theſe times, this loſſe is great.

He was a reverend and learned Iudge, a Prince, and

and a great Man in Israel: nay a God upon earth, for so are Iudges stiled by the Spirit of GOD, *Psal.* 82.6. Though he be departed this life like a man, and fallen as one of the Princes.

All I say, is either from my owne certaine knowledge; or concurrent testimony above exception. I would not speake a word, which I think not in my conscience to be true, to be heire of his possessions. It may be affection may make me deliver things something passionately, and more unto the life.

But these are nothing; they are but bare titles, in respect of any true worth.

He was really remarkable, and renowned for very speciall judiciary endowments, and sufficiencies; and those aided and attended with many worthy additions of morality, and subordinate abilities. As first,

1. Such calmnesse in his affections, and moderation of his passions (as I never saw) even in his ordinary cariage. He might have been a mirrour (me thinks) in this point even amongst the exactest Moralists. And they say, that appeared most eminently in his publike passages and executions of justice. And how needfull a vertue this is to a Iudiciall Place, those may best conceive, who either feele, or but consider what a cruell and intolerable thing it is for an ingenuous man to stand before a Iudge, who is prejudicately and passionately transported with anger, malice, or hatred against the party to be sentenced.

2. Patience to heare the basest, both parties, all they could say. And unwillingnesse to lend his eare to the one, without the others presence.

3. A great and happy memory.

4. Singular sagacity in searching and diving into the secretest and utmost circumstances (so farre as was possible) of the causes that came before him, that he might give the more righteous judgement.

5. A

5. A marvellous tenderneſſe, and pitifull exactneſſe in his inquiſitions after bloud. Holding, on the one ſide, the life of a man very precious: and yet, on the other ſide, perſwaded of the truth and terrour of that place, *Numb.*35.33. *For bloud, that defileth the land, and the land cannot be cleanſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it.* But yet all theſe, whatſoever you apprehend, in my conceipt had not beene much worth, though good in their owne nature; neither (to tell you true) ſhould I have ſo much as nam'd them, had they not been aided, (as it were) and managed with three other moſt noble and neceſſary vertues, eſpecially in theſe times, which actuated them (as it were) and gave them their life and luſtre.

1. A love to integrity, the right and truth in all his judiciall courſes, which (for any thing I know, or could ever heare) no man living upon juſt ground can or will contradict.

2. With a conſtant and reſolute heart-riſing againſt bribery and corruption; the curſed bane of all goodneſſe, honeſty, and good conſcience, whereſoe'er it comes. And to this, that high place he worthily held about the Prince, can give royall atteſtation: where he qualified fees to his owne loſſe; and proteſted his reſolution, and all poſſible oppoſition to all offers for offices, with this reaſon: he would have them come in cleare-handed, that they might deale honeſtly in their places. And his owne followers, to whom he gave a charge at his firſt entrance to a judiciall place,

place, that they ſhould not meddle, nor make any motions to him, that he might be ſecur'd from all appearance of corruption. And, as I am credibly inform'd, his ordinary reading of great letters, and rejection of gratuities after judgement given.

3. With a noble and unſhaken reſolution, and mighty oppoſition of Popery: and that without reſpect or feare of any greatneſſe, as we have evident demonſtration. Now of this we need no further teſtimony (though there be very pregnant and plentifull beſides) than the preſent triumph of the Papiſts; and barbarous inſultations of that bloudy and murdrous generation. And eſpecially in yonder Country of Lancaſhire, and thoſe Northerne Parts; where he ſhooke the pillars of Popery more valiantly and ſuccesfully, than any theſe many yeares. Officers in thoſe Parts obſerv'd, that in his two or three yeares, he convicted, confin'd, and conform'd moe Papiſts than were in twenty yeares before. And that laſt charge he gave at *Lancaſter* in his laſt Circuit but one, for I meddle not with the laſt of all, for law-learning, earneſtneſſe and excellency againſt Popery, prophaneneſſe, non-reſidency, and other corruptions of the times, and for the extraordinary heartning and encouraging all good men and godly Miniſters was ſuch, that I am perſwaded, it wilbe remembred with deareneſſe and love, while any honeſt man that heard it or heard of it, is alive in thoſe Parts. To go no further then: and this I now ſay, I ſpeake of him as he was growne in his latter time; and out of hope he would have

continued:

continued: and I ſpeake it alſo in compaſſion of mine owne countrey; which I know by too good experience how pitifully it lies bleeding under the inſolency of Papiſts, and multitude of Prieſts: and then I ſay, the redemption of the life of ſuch a Iudge, in ſuch times as we live, for the good of ſuch a country, if we go no further, if that had conſiſted with GODS pleaſure, had beene worth a Kings ranſome.

I lay theſe things thus together upon purpoſe to aggravate the loſſe, that a compaſſionate conſideration of the greatneſſe thereof in thoſe reſpects I have told you, may be as powerfull in begetting a godly and profitable ſorrow and taking it to heart in all truly religious and loyall hearts: as I know rejoycing in his fall will create in the inſolent ſpirits of the enemies to GOD and the King, (I meane the Papiſts) barbarous inſultations and triumph. I am perſwaded, if we get as much humiliation out of the ſenſe of a true loſſe, as the Papiſts hardning and obduration by apprehenſion of their imaginary gaine, we ſhall make a good uſe of his death. I am a little more earneſt, becauſe I perceive the Papiſts begin already to calumniate and ſlander.

Here is yet another Point of profitable conſideration from the preſent occaſion. When any worthy man in a State, eſpecially who takes a faithfull diſcharge of his place, and the publike good to heart, is cut off by the hand of GOD; it is in a Chriſtian jealouſie, and out of ſpirituall wiſdome to be holden as a preſage of ſome more fearefull generall

generall judgement to ſucceed. I have my ground, *Iſa.* 3. 1, 2, 3, &c. And therefore my counſell is, and in the preſent caſe for one: when any good Patriote which in ſome high place like a ſtrong Pillar oppoſes the corruptions and Popery of the times: or any faithfull Paſtor, which by his prayers (like a *Moſes*) ſtands in the gap againſt the indignation of GOD, is taken away; that we take it to heart, as a *Memento*, to make our ſelves ready againſt an evill day. And to tell you my mind, I am much afraid ſome heavy thing is preparing for us, our ſinnes are growne unto ſuch a height. I am no Prophet, nor the ſonne of a Prophet; yet out of a comparative contemplation of GODS proceeding with His owne people in all former ages, I cannot but concurre with the judgement of a great Doctor delivered in an high place: The ſinnes of this Land are come to that elevation, that there is ſcarce left any roome for the mercy of GOD to helpe us. They are even full ripe for His revenging Hand. To his foure reaſons I add two more: his are taken, 1. From the greatneſſe and crying of the ſinnes, which are very horrible; Atheiſme, whoredome, Sodomy, bloud-ſhed, oppreſſion, ſayes he; I add pride, drunkenneſſe, uſury, &c. 2. From the generality of them. All ſorts are wrapt in them. 3. From their impudency: with brazen browes, and whoriſh foreheads they out-face the Sun. 4. From their impatiency of admonition and reformation: they grow ſo upon us, that all the Pulpits in ENGLAND cannot beat them downe. Adda 5th. from 2 *Chron.* 36. 16.

White, pag. 80. at Spittle.

36. 16. And a 6t. from *Isa.* 3. 1, 2, 3. *& seq.* I meane the dropping away of many worthy men; and few take it to heart, or consider that they are taken away from the evill to come. We have lost many a godly man within this few yeares. The Princes Court was not many yeares since dis-rob'd and bereft of one of the noblest men that ever trod upon English mould, besides other noble ornaments, his eminency of grace made him so. For, Christian Nobility is best and truest, where God Himselfe is top of the kin, and Religion the root; in regard whereof all the rest (I meane that of riches, birth, learning or morality) are but shadowes and shapes of nobleness. And the other yeare, a very worthy Doctor, and triumphant Champion against the Giants of *Rome*. Against whom they have since sent out an illiterate libell, cal'd, White dy'd Black; fit for the foule and black mouthes of such railing *Rabshekars*. And now of late, to say no more, of a Chancellour of rare and remarkable integrity in his Place. I have not yet done, and yet the time is done: onely a word or two therefore, and so I'le make an end.

And yet let no man thinke, that I am come hither;

1. Either to smooth and mollifie any faults or frailties; any falls or infirmities; any personall sinnes or imperfections that might be in this great Man. I dare not go about to cover them; that's not my office; I leave that to the precious bloud of the Son of God, and tender-hearted mercies of our gracious Father. I would rather in this point advise

adviſe great men to walke warily. For, their greatneſſe makes their ſinnes greater, and their mightineſſe will make them mightily tormented, except they ſtand conſtantly on GODS ſide. Height of Place ever adds two wings unto ſinne: Example and Scandall; whereby it ſoares higher, and flies much further. If the Sun be ecclips'd and obſcur'd; a thouſand eyes gaze upon it: a leſſer Starre may be darkned, and no man take notice.

2. Or to faſten upon him any falſe praiſes in a flattering funerall Panegyrick. I dare not dawbe for a world of gold. Himſelfe abhor'd that. And not long before his laſt ſickneſſe complain'd much againſt flattery, as a grievous iniquity of the times.

3. Or to make a ſolemne and formall narration of all his noble commendable parts. When I undertooke this buſineſſe firſt, I ſtudied onely; and bethought my ſelfe, how I might ſpeake moſt profitably, and make the beſt uſe of the preſent occaſion to my living Auditors. And had I not found pregnant matter for that purpoſe, I had not beene here this day. And therefore for concluſion, and as the laſt and beſt ſervice I can now do unto him, to whom I owed as much as any man alive: I will labour from the occaſion to work ſome heavenly good (if GOD ſo pleaſe) upon the hearts, preſented here this day as a ſelected and choice number of his worthieſt and deareſt friends. And to this end give me leave to ſingle out, and propoſe for imitation, ſome worthy and noble parts of his,

his, and onely thoſe which I conceive may be moſt ſeaſonable and ſuitable to the exigency of my Auditory. And I muſt alſo crave the aid of your loves unto him, and thoſe ſoftned thoughts of mortality which are wont to attend theſe times; that I may conveigh and commend them to your liking, and practiſe with more ſucceſſe and ſtronger impreſſion.

And the firſt I ſhall commend unto you, is,

1. His ſingular integrity and honorable purpoſe in diſpoſing thoſe Eccleſiaſticall Livings he had in his power. And in this Point I my ſelfe can ſay more than any, who taſted deepleſt of his worthy dealing this way. When I never ſought after, as it is famouſly knowne, nor thought upon any ſuch thing, he ſent for me, and beſtowed that which I preſently enjoy moſt freely. Which, though every Patron ought proportionably to do, yet the horrible corruptions abroad in the world in ſuch caſes do (as it were) by a kind of Antiperiſtaſis make a duty a tranſcendent vertue. And this was not all. Though incrochments upon the Church be like the breaches of the ſea; a thouſand to one never returne: yet did he reſtore to a farthing all that which had a long time beene detain'd from the Church; and parted with it moſt freely; though he had as much wit and power as any other to have continued it ſo, if he had pleas'd. And I ſaid Eccleſiaſticall Livings, though I inſtance but in one; becauſe I partly knew his purpoſe for the reſt. For, he gave me himſelfe this meſſage to as worthy and reverend a man,

man, as I know unprefer'd in this Land; that if he would come unto him; he would give him the first that fell; and for no other reason in the world, but because he heard he was a reverend and worthy man. Now lay these things to the practice of the times, wherein there is such sinfull and Simoniacall packing together, compacting, secret covenanting with the party or friends for present money, or after-gratifications: some part of the tithes, or his owne must be reserv'd to the Patron; or he must be the Farmer at his owne price; or pin a wife upon the sleeve of the parson, as they contemptuously speake, (a base also and unworthy respect) or the like such wretched combinations to helpe one another towards hell: my disacquaintance must excuse my ignorance in the termes: and then tell me if this was not a noble part in him worthy the imitation of the best. I am perswaded in this Point, he might be a patterne not only to all here present whom it might concerne, (though I looke upon the faces of some who have dealt also very nobly this way) but to all the Patrons in ENGLAND. Be pleas'd then, you that lov'd him to tread in his steps herein; and the rather because your unconscionablenesse in so high and important a point for the glory of GOD, and the good of the Church, may not only bring upon your owne heads, your houses and posterity, the curse of GOD in the meane time: but also a company of poore soules cast away by reason of your corruption, against you at that last and great day: who will then cry out upon you before the

face of GOD, Angels, and men; that you were the men who for a little bloudy gaine put upon them an ignorant, idle, dissolute, non-resident, or some way unfaithfull Minister; (For, it is too common, that those who enter corruptly, deale unconscionably in their places) whereby they must now perish everlastingly; whereas if you had been honest and uncorrupt, there had beene hope they might have liv'd in the endlesse joyes of heaven. And what a vexing cry in the eares of all sacrilegious Church-robbers will that be of a damned wretch in hell; when he shall complaine everlastingly, that his soule had been sav'd, if such a man had not been Symoniacall.

2. His forbearing travell upon the Sabbath in his Circuit. Whereby he wan a great deale of honour to his name over all this Kingdome; prevailed in the same with others of his owne reverend ranke; and by his example (as hath been observ'd) wan much encouragement, increase and regard to religion in those Countries thorow which he past. I would I might so much prevaile with you, as that upon this occasion you would be content to take nearer to heart a more holy and heavenly spending of the LORDS Day. Not onely in forbearing sin, the workes of your calling, idlenesse, vaine sports; this is but onely flying evill, and privative good: but also to ply with conscience and reverence all GODS holy Ordinances; prayer, reading, singing of Psalmes publikely and privately; the Word preached specially, conference, meditation, and the like: and to feed

and

and ſatisfie your prepared and hungry ſoules with all that ſweetneſſe, comfort, and ſpirituall ſtrength; which they are wont to conveigh into humble hearts upon GODS holy Day; this alſo is doing of good and poſitive piety. For, a thouſand to one, a conſtant keeper of the Sabbath is ſound-hearted towards GOD: and as great odds, a common Sabbath-breaker (howſoever he may deceive his owne heart) is in truth and triall a ſtranger to the power of grace, and life of godlineſſe.

3. His patient yeelding, and ſubmiſſion to private admonition. A vertue, ordinarily as farre out with great men, as flattery is familiar. Yet in him ſo as I tell you. Something there was, to which his private affection was very much endear'd; and his reputation thereabout in the reſpect of the world was alſo entangled in ſome more publike engagement. And yet when I in zeale and love to his ſoule and ſalvation, preſt upon him in private as a Miniſter of GOD, and in the humbleſt manner I could, tendering my reaſons againſt his reſolution; after he had well thought upon't, it never went further, all was daſht for ever. Yet let me tell you, he had formerly given me encouragement hereunto; intreating me once in private, to deale plainly with him. And now I am griev'd at heart, I did not more in this kind. Now I would to GOD, you would imitate him in this alſo; eſpecially you that are great ones. Alas! You'le give the Phyſitian leave to tell you the diſeaſes of your body: the Lawyer to ſhew you any flaw

that is in your ſtate: your Horſe-keeper to tell you the ſurfets of your horſe: nay, your Huntſman the ſurrances of your dogs: and ſhall onely the Miniſter of God not tell you your ſoules are bleeding to everlaſting death? Now God forbid.

4. His taking his high place to heart. I meane his extraordinary induſtry and indefatigableneſſe in his judiciary imployments. His painefulneſſe this way was wonderfull even after his laſt ſickneſſe had ſeaz'd upon him. If I ſhould report unto you the particulars from eye-witneſſes, you would marvell. And I rather name and commend this unto you, becauſe the contrary is cauſe of great miſery in a Common-wealth. Oh it is lamentable, when men mount into high roomes only in a bravery, and vanity, and deſire to be ador'd above others; or follow the execution of their places, and adminiſtration of juſtice, onely as a Trade, with an unquenchable and unconſcionable thirſt of gaine; which juſtifies the common reſemblance of the Courts of Iuſtice to the Buſh; whereunto, while the ſheepe flies for defence in weather, he is ſure to loſe part of his fleece: when cunning heads hunt after greatneſſe and promotion, purpoſely to execute the luſts of their owne hearts, and attaine their owne ends. Oh! this is the curſe and cut-throat of worthy States; the bane and breake-necke of all honeſt government. Formalities of juſtice without a reall care and conſcience to ſearch the truth, and deale uprightly, do but ſerve to ſmother innocency and right: and

that

that which was neceſſarily ordain'd for the common good, is through ſhamefull abuſe made the cauſe of common miſery. I would all the Magiſtrates in the Country were my hearers in this Point; I would hence intreat them with all earneſtneſſe and contention of Spirit, as they love either GOD or their Country; that they would with all nobleneſſe of a free ſpirit, and clearneſſe of a good conſcience, take their Places of Iuſtice to heart; be active, conſcionable, reſolute; not onely formall and cyphers; hunters after praiſe and plauſibleneſſe; that they would abominate even all appearance of bribery and partiality to the pit of hell: that they would not be angry with us when we preſſe and perſwade them to round courſes againſt the Papiſts, and dejection of Alehouſes; upon which point His royall Majeſty, and the worthy Iudges ſo much beat; and when all's ſaid, are the ſinkes and ſources of all villany, &c. otherwiſe, howſoever they may pleaſe themſelves with the common applauſe: it were better the Common-wealth had never knowne them.

5. His reſoluteneſſe againſt riſing by corruption and bribery. Whereupon (as I have heard) when he was firſt preſented to that place of honour about the Prince, it pleaſed our gracious Soveraigne to ſtile him the Iudge which would give no money. A bleſſed thing it were, were this heart in all. Then ſhould we not have vines, olive trees, and figge trees wither away in obſcurity, and brambles brave it abroad in the world. We

should not have servants by insinuation and bribery clime on Horse-backe, when Princes like servants walke upon the ground. And this worthy Part in Him, was a very convenient Companion, and necessary Consequent as that was of the former. For Ile never beleeve, that a Man which purposes from his Heart to be faithfull in a publick Charge, will ever be very forward in an ambitious pursuit of it. The illumination of Nature taught the Heathens so, and therefore they condemne it by a law *de ambitu*. Hunting after one his roome even morally is most unworthy a Man of honour and worth, and He cannot better expresse His insufficiency, and weakenesse of Spirit, who is transported with an impotent and impatient Humour this way. But now if to this ambitious baseneſſe there be an addition of bribery, it makes the matter a great deale more vile, and dishonourable. Of this hatefull Merchandizing, besides other infamies and iniquities, which mingle with it, it is commonly said, That He which liueth in grosse, selleth by retaile. And therefore if a Man would continue truly Noble, and Worthy, comfortable in His conscience, and faithfull in His Place, if He be advanc't, let him either rise fairely, or els thanke GOD, and be content with His present station.

6. An easinesse of accesse, affableneſſe of cariage: A faire, loving, kind deportment towards all. I never saw a Man of such worth and greatneſſe looke more mildly upon a meane Man in my life. And yet with so grave a presence, that neither the authority of his Person, nor due attributions

to

to His Place receiu'd any disparagement or diminution. I omit not even this, because even in this also He might have beene a notable Precedent to take downe the haughty imperious carriage of many abroad in the world of farre more inferiour Worth and Ignoble birth. For amongst all the degenerations of our gentility; (I speake not of all, wee have many truly so called and worthy Gentlemen) from that true noblenesse and ancient Worth which dwelt formerly in the Gentle brests of English Nobles, this is not the least: That they thinke to beare downe all before them with an artificiall affected impetuousnesse, as it were, of Countenance; a disdainfull neglect and contemptuousnesse in their Cariage, with a kind of outbraving & brow-beating of their Brethren. As though brave Apparell and a big looke were demonstrations of a Noble Spirit, whereas very often they only guild over a worthlesse, weake and gracelesse Inside. As amongst Professors of Religion, Hee's the best Christian, which is most humble; so in the Schoole of Morality he hath been holden the truest Gentleman, which is most Courteous.

See Basill 406. ad finem.

7. His happinesse in having religious Followers. Follow Him also in this. He tasted the fruit of it in his last extremities. For being cast by Gods Providence upon that Place in the Country where He had not such meanes, and Opportunities for those last comfortable Spirituall Assistances, which a dying Man would desire; They were both able, and did pray with Him to the Occasion, and present necessities, wherewith He seemed to be

much affected, and ſpoke ſeaſonably unto Him out of the Booke of God. Whereupon I muſt tell you; (Let as many prophane ſcornefull Spirits iybe or gnaſh the Teeth at it, as will) Thoſe Followers of His whoſoever they were, call them Puritanes, or what you will; Howſoever they might miſſe in ſome complementall circumſtances, by reaſon of thoſe amazments and griefe which ſate freſh upon their Hearts for the loſſe of their ſo Noble a Lord, yet they did Him in thoſe laſt Agonies more true ſervice and Honour then all the ſwaggering Good-fellow Serving men will doe their Maſters unto the worlds end: Let them follow you, as long as you will.

8. A right conceit and commendation of profitable and conſcionable Sermons. He hath beene often heard of late times reply thus or in this ſence to contradictions: I cannot tell, ſaies He, what you call Puritanicall Sermons; they come neereſt to my Conſcience, and doe Mee the moſt good. This of all the reſt, I had purpos'd to have preſt moſt upon you. If you were but thus affected, to ſay the leaſt; you would begin to looke towards Heaven. But I have already treſpaſt too much upon your Patitience. And therefore I conclude this Point with that of *Paul, Philip.* 4. 8. *Finally, Brethren, &c.*

A SER-

A SERMON PREACHED AT *LENT* ASSISES, *Anno Domini*, MDCXXX.

At *Northhampton* before SIR RICHARD HVTTON AND SIR GEORGE CROOKE,

His Majesties Iustices of Assise, &c.

TEXT. 1. COR. CHAP. 1. VER. 26.

For brethren, yee see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called.

THE blessed Apostle Saint *Paul* perceiving, that his preaching, and plantation of the Gospell of CHRIST received strong and mighty opposition in the City of *Corinth*, a famous Mart Towne, seated betweene two Seas, the *Ægaan* and *Ionian*, and so fit for

for commerce with other Nations, full of wealth, knowledge, glory, and the reſt of earthly excellencies, labours in this Chapter to abaſe, and diſhonour the pride, and vanity of all humane greatneſſe, and to advance the neglected Myſtery of his heavenly Doctrine, and the glorious power of downe-right preaching, which the great men amongſt them eſteemed fooliſhneſſe, yet indeed ſuch as by which the LORD of Heaven and Earth ſaveth thoſe that beleeve. And he ſo farre acquaints them with the counſell of GOD in the point: that he gives them to underſtand that upon the matter, whereas *the noble, the mighty, and wiſe after the fleſh*, with all the bravery and ſelfe-confidence vaniſh and periſh: Meaner men of lower ranke, and more contemptible are converted. In the words I read unto you he appeales to their owne experience in the point, and bids them look about, and view well, the worke of the Miniſtery amongſt them, ſurvey, and ſearch throughly that goodly flouriſhing body of the Church, which he had there created, and collected by his eighteene months preſence, and paines: And they ſhall find, that not many *wiſe after the fleſh, nor mighty, nor noble*, gave their names unto CHRIST, or became Profeſſors of the Goſpell. But the fooliſh, and weake things of the world carrie all away in matter of ſalvation, and entertainement of CHRIST. He renders two Reaſons in the Verſes following: 1. That the wiſe men of the world may be confounded: 2. And that GOD himſelfe bleſſed for ever may have all the glory.

The

The words then being plaine: *Not many wise men after the flesh, not many mighty, not many noble are called*, I build directly, and naturally this point upon them: *Few great men goe to Heaven:* Or thus, *Great men are seldome good.* I here understand greatnesse according to the world: In respect 1. Of excellent learning. 2. Worldly wealth and height of place. Both make mighty, nay many times gold is the more powerfull commander. 3. Worldly honour and nobility. 4. Worldly wisedome. *Doctrine.*

Greatnesse in any of these kinds is rarely accompanied with goodnesse, few such great men as these are called, converted or ever come to heaven. I say *Few*: for I finde Divines, both Ancient, and Moderne upon this Text, to make *Not Many*, and *Few* equipollent: [a] *Primasius*, and *Anselme*, *Calvin*, and *Piscator*.

[a] In Loc. Sicut non omnes sapientes damnantur: ita nec omnes, qui è vulgo sunt, salvantur. Sed qui agnitione suæ indignitatis humiliantur, reverenter se subjiciunt verbo, & Christum in Evangelio amplectuntur: Hi salvantur, sive sint ex primoribus, sive ex vulgi fece. Sed illud fieri in pluribus ex vulgo, in pauciori-bus verò ex sapientibus, Christus affirmat.

For proofe of the point:

First by Scripture: Looke upon such places as these. 1.

1. *Matth.* 11. 25, 26. *At that time* Iesvs *answered, and said, I thanke thee, O Father,* Lord *of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight.* Christ who knew full well the bosome of his Father casting his eye seriously upon the condition of his followers, and fruit of his Ministry:

Miniſtry: and ſeeing the Scribes, Phariſees, and great ones of the world, not onely not entertaine and countenance, but out of their proud and prophane malice diſdaine, and contemne the glorious Goſpell, and divine Meſſages hee brought from Heaven; and a company of poore fiſhermen, and ſome few other neglected underlings with an holy violence lay hold upon his Kingdome: He brake out into this thankefull acknowledgement and admiration. *I thanke thee, O Father,* LORD *of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and revealed them to Babes:* And then aſcends to the well-head, and firſt moover of all his Dealings with, and differences amongſt the Sons of men; the ſacred and unſearchable depth of this εὐδοκία, *Beneplacitum, the good pleaſure of his will: Even ſo Father, for ſo it ſeemed good in thy ſight.* In an humble adoration of the inſcrutable, and immutable courſes whereof we muſt finally and fully reſt with infinite ſatisfaction, ſilenced from any further ſearch, and carnall curioſities, by that awefull checke, and countermaund of *Paul:*

Rom. 9. 20. *Nay but O Man, who art thou that replieſt againſt* GOD? Fleſh and bloud hath it old ages grumbled and repin'd, kickt and cavil'd about this point; but ever at length by meaſuring this deepeſt Myſterie by the line of humane reaſon, and labouring to fathome this bottomeleſſe ſea by the pride of their owne wits, they have become wretched oppoſers of the grace of GOD. We behold the Sun, and enjoy the light, as long as we looke towards it, but tenderly, and circumſpectly: We warme our ſelves

ſelves ſafely, while we ſtand neere the fire. But if we ſeeke to outface the one, or enter into the other, we forthwith become blinde, or burnt. It is proportionably in the preſent point.

Heere by the way from our Sauiours words wee may extract a ſoveraigne Antidote againſt thoſe temptations, and diſcontented reaſonings which are wont to ariſe in our hearts ſometimes, when we ſee thoſe great ones of the world, who looke ſo big, and carrie their heads ſo high, not onely to carrie all before them, to wallow, and tumble themſelves with all bravery and applauſe in the glory, wealth, and pleaſure of the world, to ſwimme downe the current of the times with full ſaile, and proſperous winde, though many times againſt the ſecret murmure, and counterblaſts even of their own Conſciences. In a word, in theſe worſt times to have what they liſt, and do what they will: but alſo lay about them with the fiſt of wickedneſſe, and ſcourge of tongues, to trample if it were poſſible the lambes of CHRIST even into the duſt, with the feete of malice and pride, by a plauſible tyranny, and aide of the times iniquity to keepe them downe ſtill, and ſtill in diſgrace: hunting them continually with cruelty and hate like a Partridge in the mountaines, as the Phariſees did CHRIST: I ſay when we ſee this, let us never be troubled and take offence: let us never be grieved or grow diſcontent or out of heart. But pitty them, pray for them, and poſſeſſe our owne ſoules in patience, and peace. And after the precedencie of our bleſſed

Saviour,

Saviour, goe in private, and say: *I thanke thee, O Father,* LORD *of heaven and earth, because thou hast revealed* the Mysteries of CHRIST, and secrets of the saving way to me a poore wretch, and worme, troden under foot as an object of scorne, and a contemptible outcast, and hast *hid* them from the *wise*, and the *noble*, and the *mighty*: from the boysterous *Nimrods*, and proud Giants of the world, *Even so Father, for so it seemed good in thy sight.* And there staying a while, ever magnifie, admire, and adore with lowliest, humblest, and most thankefull thoughts that deareſt and dreadfull Depth of GODS free and incomprehensible love which *made thee to differ.* Which is as it were the first ring of that golden chaine, *Rom.*8.29.30. which reacheth from everlasting to everlasting, and gives being, life, and motion to all the meanes that make us eternally blessed. Out of the rich, and boundlesse treasurie whereof, came that inestimable Iewell, IESVS CHRIST blessed for ever, and by consequent, all those heavenly happinesses which crowne the glorified Saints through alleternity. *For so* GOD *loved the world, that he gave his onely begotten Son, that whosoever beleeveth in him should not perish but have everlasting life, Iohn* 3.16.

2. *Iohn* 7.47,48. Are yee also deceived? have any of the Rulers, or Pharisees beleeved on him? Heere the chiefe Priests and Pharisees boyling with much envie and indignation against CHRISTS preaching, (for he preached *with power, and not as the Scribes*) And because the people

Matth.7.29. Luk.4.32.

ple ſo flocked after him, (for there followed him great multitudes of people) had ſent officers to apprehend him, and bring him before them. Who when they came to him, and heard him preach, they were ſo ſtrucke and aſtoniſhed with the moſt piercing Majeſty of his Miniſtry, that they had no power to lay hands or hold upon him at all. Upon their returne, theſe great men gathered together in counſell againſt him; like ſo many morning Wolves thirſting eagerly for his bloud, calls haſtily, and impatiently unto them, before their officers could ſay any thing: *Why have yee not brought him?* They doe not examine them about his doctrine, or inquire whether he be guilty or no: but like unjuſt, and tyrannicall wretches they labour to lay hold upon him, though moſt innocent, to ſtop his mouth, and make him ſure. *But the Officers anſwered: Never man ſpake like this man.* Whereupon the ſpirit of prophane malice being yet further enraged in them, they reply: *Are yee alſo deceived?* What? Are you turned Goſpellers too? Will yee alſo gad with the giddie multitude after this new Maſter, &c. And then being frighted leaſt they ſhould fall from them, goes about to take them off with a very fooliſh argument, ſaith *Theophylact*, (though the Minor would be true, and is the ſinew of my proofe) *Have any of the Rulers or of the Phariſees beleeved on him?* Alas! No. They are ſo blinded with an opinion of their devout, and deeper learning: ſo puft up with the pride of their high places, ſo ſwolne with ſelfe-conceitedneſſe of their owne

Matth 4. 25.

Argumento ſtulto. Theoph.

owne formes and falſe gloſſes, and ſo poſſeſt with prejudice againſt the ſpirituall and heavenly Doctrine of CHRIST: that the very *Publicans and Harlots goe into the Kingdome of* GOD *before them:* That is, when they goe not.

Matth. 21. 31.

And thus it is in all ages of the Church: There is a Lecture I will ſuppoſe; To which many of the meaner ſort eſpecially, reſort for ſpirituall foode, as to the Market for corporall. Some of which happily wrought upon by the ſaving influence of that Miniſtery, begins to bleſſe GOD for the benefit, and magnifie his mercy for ſuch meanes: but ſome By-ſtanders, like peſtilent oppoſites interpoſe: yea but which of the great men of the Countrey come to it, when doe you ſee any of the Nobles, Knights, or Gentlemen there? No, alas! They are afraid of hearing of their ſins, being made Melancholicke, and to be tormented before their time: and therfore they moſt wretchedly *neglect ſo great ſalvation,* forſake their owne mercies, and judge themſelves unworthy of everlaſting life. Bowling-greenes, gaming-houſes, horſe-races, hunting-matches: Their curs, and their Kites: their cock-pits, and their covetouſneſſe, or ſomething doe too often eate up and devoure that bleſſed fat, and marrow of time, thoſe golden, and goodly opportunities, which GOD in great mercy affords them in the Miniſtry, to make their peace with him before they goe into the pit, and bee ſeene no more. For one houre whereof, to heare but one Sermon after the irrecoverable day of viſitation is paſt and expired, they would

would be content to live as precisely and mortifiedly as ever man did upon earth so long as the world lasts, but it shall not be granted. A thousand worlds will not purchase it againe. And besides, when your soules shall then furiously reflect upon their owne wilfull folly in this respect, and the wofull misery they have brought upon themselves thereby: it will sharpen infinitely the bitings of the never-dying worme, and torment more terribly than ten thousand Scorpions stings. *Remember this* (I pray you) *all ye that forget* God: before that wrath be kindled in His bosome against you, which will burne unto the very bottome of hell, and set on fire the foundations of the mountaines: before He gird about Him those *arrowes* which will *drinke blood*, and that *sword* which will *eat flesh*; and *come against you* (as the Prophet speakes) *like a beare robbed of her whelpes, and rend the very caule of your hearts, and teare you in peeces, when there is none to helpe.*

3. *Nehem.* 3. 5. *But their Nobles put not their necks to the worke of the* LORD. Others (as you may see in that place) were industriously busie in building up the wals, and repairing the holy City, for the wonted worship and service of their God, but the Nobles would do just nothing. And thus it hath beene in all times, and is just so in our dayes. Meane men many times contribute very liberally, and farre above their ability to the procurement and maintenance of a profitable and powerfull Ministery: but the rich, worldly-wise, and gentlemen thereabouts, will not part with a

penny for any such holy purpose. Such great men as these will by no meanes put their neckes, their power, and their purses to any such blessed worke of the LORD: though it be for the erecting of the Kingdome of IESVS CHRIST amongst them: for the illumination and refreshing of a darke and barren place with the light of the Gospell, and waters of life, where both their owne soules, and many more about them are starving and bleeding to eternall death for want of heavenly food and ministeriall helpe. Nay, too many of them detaining the Churches Patrimony, will neither restore it to the proper native use and end: nor (which is very lamentable) part with a little portion of a large revenew in that kind towards a competency. Before you receive encouragement to go on in this course with comfort, I pray you procure us (from your partakers, if there be any such) Answers to those many learned Treatises extant upon this argument, and (for any thing I know) utterly unanswered: especially, Mr. *Bernards*, Dr. *Sclaters*, and Dr. *Fields*. I know well some excellent spirits of late meerely out of the gracious freenesse of their truly noble dispositions, to their great honour, and adorning profession, have given backe to the Church for ever (I meane nothing about buying in Impropriations, one of the most glorious works in that kinde (for any thing I know) that ever was undertaken in this Kingdome) diverse Church-livings, some an hundred pound *per annum*, some five or seven score, some threescore, some one; so many as amount to the

value

value of above ſeven hundred pounds yearely. But I muſt tell you alſo, they are onely ſuch as you miſ-call Puritan-gentlemen (for I neither heare nor know of any other that ſtirs this way) and how few ſuch are to be found in a Countrey, every eye ſpiritually illightened may clearely ſee, and heartily bewaile. For, I meane none but ſuch as are (in true ſearch and cenſure) GODS beſt ſervants, and the Kings beſt ſubjects.

I come in a ſecond place to make the point appeare yet further by reaſons. And firſt, ſuch as are peculiar to the ſeverall ſorts of greatneſſe: all wch (once for all) I underſtand ſuch *ſecundum mundum, ſecundum hominem, ſecundum carnem, according to the world, according to man, according to the fleſh.*

And firſt for excellency of learning underſtood ſtill after the fleſh, implyed alſo by the Apoſtle in this place: as appeares by the former words: *Where is the Scribe? Where is the Diſputer of this world?* Where are the learned Rabbins of the Jewes? Where are the profound Philoſophers of the Gentiles? Let us take notice that learning of it ſelfe is a very lovely and illuſtrious thing, which made *Æneas Sikvius* in his Epiſtle to *Sigiſmund* Duke of Auſtria, ſay, *If the face* even *of humane learning could be ſeene, it is fairer and more beautifull then the morning or the evening-ſtarre.* But notwithſtanding bent the wrong way, and ſpent upon private and pernicious ends, it becomes the fowleſt fiend the Devill hath upon earth, and his mightieſt agent to doa world of miſchiefe. No corruption is worſe than of that which is beſt miſ-

Degeneratio optimi peſſima.

misimployed: it is of wofull consequence, proportionable to its native worth. And the longer and more prosperously it is imployed as an instrument of all, and in the service of Satan ever the more pestilently, which is for my purpose, doth it harden and enrage the heart against all means of grace, the power of godlinesse, and possibility of conversion.

Secondly, men of this world for the most part in the attainement and exercise of learning and knowledge propose to themselves, and finally rest upon many bastard, base, and degenerate ends: as, pleasure of curiosity, quiet of resolution, refining and raising the spirit, ability of discourse, victory of wit, gaine of profession, ornament, and reputation, inablement for imployment and businesse. Thus whereas variety and depth of knowledge should properly and principally serve to prepare, fit, and furnish the soule wherein it is seated: First, for a higher degree, and a greater measure of sanctification in it selfe: secondly, to do God more excellent and glorious service: Thirdly, to do more nobly in *Ephratha*, and be more famous in *Bethlehem*: I meane, by an edifying and charitable influence to illuminate and better all about them: The most learned men have these worthy ends, and comply exactly with the world: hunting onely after by their knowledge, and aspiring towards (as their utmost aimes) certaine second prizes: as though they laboured onely by their learning to find (as one sayes well: *) *a couch whereupon to rest, a searching*

and

and a reſtleſſe ſpirit: or a tarraſſe for a wandring and variable mind, to walke up and downe with a faire proſpect: or a tower of ſtate, for a proud mind to raiſe it ſelfe upon: or a fort or commanding ground for ſtrife and contention: or a ſhop for profit or ſale: and not a rich ſtore-houſe for the glory of the Creator, and the reliefe of mans eſtate. And ſo by the abuſe and miſapplying of it, they put their great engine, very powerfull either for excellency of good, or exceſſe of ill, as it takes, into the Devils hands for the enlarging and advancement of his kingdome: and turne the edge of it to the dangerous hurt of others: and ſo by conſequent and by accident, it prooves a mighty barre to keepe CHRIST and His kingdome out of their hearts.

Let me in a word by an inſtance intimate unto you the traines and temptations to which they expoſe themſelves, the ſnares and curſes which they incurre, who bend their abilities of learning, cloſing with the corruptions of the time, to raiſe and enrich themſelves; the two maine ends of the moſt in theſe covetous and ambitious dayes.

Firſt, there is a plant in the nurceries of literature of great expectation and hope: which being watered, and warmed at the well-heads of Academicall learning, and with the fruitfull heat of Polemicall exerciſes and agitations in the Schooles, wherein the true worth and excellency of a Scholler conſiſts, growes ripe and becomes remarkable; ſo that he heares after him in the ſtreets a ſecret murmuring: *This is the man: Dignum eſt monſtrarier & dicier Hic eſt*: Now by this time he be-

gins to reflect with the eye of selfe-love, and many vaine-glorious glaunces upon his personall worth and publike applause: and then casts about what course to take. GODS principle and path is: It is better to be good, than great; religious, than rich: And therefore He would have him imploy and improove all his naturall and acquired endowments, all the powers and possibilities of body and soule upon His glory and service that gave them, and where they are more than infinitely due. And that when the good hand of divine providence shall bring him to any place for the exercise of his gifts and ministeriall imployment, he would there spend himselfe (like a shining and burning lampe) in the illumination and salvation of GODS people: and so hereafter *shine as the brightnesse of the firmament* in the highest heavens, and *as the starres for ever and ever*. Nay, (saies the Devill) that's a sowre, strict, precise way: It is not meet, that such admired eminency of learned parts should be confined to such obscurity, that such rare gifts and depth of knowledge should be lost upon high shoes, and amongst a number of rude, ignorant, and uncapable clownes: and therefore he labours to raise his spirit to higher hopes: and would have him plunge presently into the current of the times, and become somebody in the world. Hereupon (his heart already ravisht with the pleasing apprehension of worldly glory and humane greatnesse, represented by Satan in the most alluring formes to his ambitious imagination) he resolves fearfully against his owne soule, to follow the

the ſtreame, to ply the preſent, and plot all meanes and wayes of preferment: after which ordinarily every ſtep towards an high roome, or to be haſtily rich, is a ſnare and curſe unto him; and therefore at the height, he muſt needs be holden faſt in the clutches of Satan. He now begins upon all occaſions to diſclaime all things that tend to preciſeneſſe, and in his deportment drawes nearer to goodfellowſhip: he remits and interrupts his care and conſtancy in ſtudy, and ſtudies how to underſtand the world, negotiate for advancement, and humour the times: He merrily derides *Doctrine and Vſe*, as they ſcoffingly call it: all edifying plainneſſe and *fooliſhneſſe* of preaching: and now he digs with much adoe perhaps a whole quarter of a yeare into the rotten dunghils of Popiſh Poſtillers, and phantaſticall Friers, and from thence patches together many gayiſh and gaudy ſhreds of painted bables, and frothy conceipts and tricks of wit; and at length comes out with a ſelfe-ſeeking Sermon: juſt like that diſcourſe which King IAMES compares to a corne-field in harveſt, peſtered with red and blew flowers; which choake and eat up all the good graine. For, he well knowes this is the way to ingratiate himſelfe into the times, and gratifie thoſe great ones who deſire farre more to have their eares tickled, than their conſciences touch't; and would rather have pillowes ſowed under their arme-holes by ſuch deceiving dawbers, that they may lie more ſoftly upon the bed of ſecurity; than the keene arrowes of righteouſneſſe and truth faſtned in their ſides

by GODS faithfull messengers to drive them to sincerity: and yet after this, he must serve his time in serving the times: and through many miseries of secular martyrdome, as *Peter Blesensis* cals it, and many shipwracks of a good conscience, by base nesse, flattering, attending, depending, and undoing his soule. At last (if he die not in the pursuit, as many have done) besides all these precedent miserable meanes, by present simony, or some other vile services: he comes into some high place, or at least becomes a negligent, non-resident, or insatiable pluralist. Which wicked entrance being accompanied with GODS curse, his heart already so hardened, his ministeriall strength and veine of learning so wasted and dried up by discontinuance, desuetude, and worldly dealings: having now attained his ends, he drownes himselfe over head and eares either in secular businesses, or sensuall pleasures to muffle up the mouth of his horribly guilty conscience: cries downe preaching, opposeth the power of godlinesse: and so becomes rather a wolfe than a shepheard.

In a second place. The rich worldling also is in a wofull case this way, as appeares by CHRISTS owne words, *Matth.* 19.23,24. which is further confirmed by casting our eyes upon *Luk.* 16. 14. and 1 *Tim.* 6. 9. *Luke* 16. 19. *And the Pharises which were covetous heard all these things, and derided him.* And what heard they from CHRIST? That it was impossible to serve GOD and Mammon. So that there are some passages ever in a faith-

full

full and ſearching miniſtry, which covetous worldlings deride, and will not downe with by any meanes, but reſolutely reject in their carnall wiſdome as very fooliſh, unneceſſary, preciſe, and no waies to be given way unto. Eſpecially ſuch as theſe. 1. That they muſt reſtore whatſoever they have any waies gotten, or detaine wrongfully and wickedly. 2. That they muſt rather themſelves ſtarve, and leave their children in beggery, than put their hands to any unlawfull waies or meanes of getting: ſo much as to tell a lie, &c. 3. That *godlineſſe is great gaine*, and that it is incomparably better to be religious than rich, good than great. 4. That there is a life of faith which will keepe a man in ſweet contentment in any eſtate, ſhould he be never ſo poore. 5. That *Iob* was truly richer with CHRIST alone, than when before he was loaden with abundance of thicke clay. 6. That riches are nothing, *Proverbes* 23. 5. *Wilt thou ſet thine eyes upon that which is not?* 7. That they muſt leave all for CHRIST. 8. That if they part with all for Him, they ſhalbe recompenced an hundred fold in this life. 9. That if they had no recompence at all in this world, yet the reward that they ſhall have in the world to come, wilbe a ſuper-abundant recompence.

Notwithſtanding theſe ſatisfactory and uncontrollable principles, they *will be rich* in the Apoſtles ſenſe; after they have gotten a golden heape, will be more rich ſtill: and therefore are eaſily tempted unto, and taken in the ſnare of that execrable

crable and moſt abhorred trade of uſury. In the exerciſe whereof they ſtill negotiate with the Devill, and receive all their increaſe at the Devils hands: and therefore how is it poſſible they ſhould turne on GODS ſide? And that uſurers trade with the Devill, and have their uſurious money from him. Heare the judgement of the Church of ENGLAND, to which ordinarily all Miniſters ſubſcribe; *Verily ſo many as increaſe themſelves by uſury*, &c. *They have their goods of the Devils gift.* Heare alſo the judgement of the State even of the King, the Nobility, and the whole Body of the Kingdome in Parliament; and in that Statute whence uſurers take very falſly ſome encouragement, as though it were allow'd; which is moſt untrue. Theſe are the words in the beginning of the Statute: *Foraſmuch as all uſury being forbidden by the Law of* GOD, *is a ſinne, and deteſtable*, &c.

Hom. Vol. 2. Hom. 17. pag. 2.

13. Eliz. cap. 8.

Thirdly, though an high place be holden in the falſe opinion of vaine men, the onely heaven upon earth: yet in truth, and upon triall, by accident it prooves Satans ſureſt hold to hamper them in his ſtrongeſt and moſt inextricable ſnares, untill he tumble them hence with a more deſperate and headlong downefall into the pit of hell. For, as thoſe of trueſt worth are ever timerous, and moſt retiring in ſuch caſes; ſo the worſt men ordinarily are moſt ambitious and aſpiring. Conſider for the purpoſe the unambitious modeſty and magnanimity of the olive-tree, fig-tree, and the vine: but the baſe and worthleſſe bramble, a dry, empty, ſappleſſe

Iudg. 9.

ſapleſſe kex and weed, apt and able only to ſcratch, teare, and vexe, muſt needs be up and be hoiſed into an high room, and domineere over others. Men of moſt proſtituted conſciences are for the moſt part the moſt pragmatical prowlers after undeſerved preferments: and the only men to ſerve themſelves *vijs & modis*, (as they ſay) into offices, honours, and places of advancement. For, they want honeſt wit to conceive and fore-ſee the waight of the charge, & conſcience to diſcharge it faithfully. Now then, where there is a concurrence of corrupt times, a wicked wit, a wide conſcience, and a vaſt gluttonous deſire to domineere. What will not be done to attaine their ends? They will not ſticke to lie, diſſemble, breake their words, forſweare, machiavellize, practiſe any policy or counterpolicy to honeſty, reaſon, religion, to flatter, raiſe a faction, humour the times, ſupplant competitours, gratifie the Devill, do any thing. We may proportionably conceive the malignity of inferiour ambitions by the monſtrouſneſſe of higher aſpirations. *Now who hath not obſerved (ſaith that learned Knight in his Preface to the Hiſtory of the World) what labour, practice, perill, bloud-ſhed, and cruelty the Kings and Princes of the world have undergone, exerciſed, and taken on them to make themſelves and their iſſues maſters of the world? Oh by what plots, by what forſwearings, betrayings, oppreſſions, impriſonments, tortures, poyſonings, and under what reaſons of State, and politicke ſubtilty have theſe fore-named Kings,* &c. By this time theſe men by theſe meanes are mounted (I will ſuppoſe) on horſe-backe,

backe and have left many Princes walking as ſervants upon the earth: And folly is ſet in great dignity. And what then? Then do they begin ſo to ſwell with pride, untill they are ready to burſt againe with over-weening of their owne worth, ſelfe-opinion and ſelfe-eſtimation: and to toyle extremely with revengefull inward indignation againſt all good men: whoſe hearts (as they conceive) and their conſciences tell them (there was juſt cauſe) did riſe againſt their growing great and riſing. Being thus empoyſoned at the firſt entrance with pride, ſelfe-conceiptedneſſe, prejudice, revengefull jealouſies, and other exorbitant and baſe diſtempers they begin to conſider and reſolve how to behave themſelves in their new purchaſed place. And we muſt know there is too much truth in that principle of policy in *Tacitus*: *Never any came to an high roome wrongfully, and unworthily: but he exercis'd his power and authority wickedly and unjuſtly.* They therefore pitch preſently upon ſuch concluſions as theſe: We will pleaſure our friends, though we prey upon the publike, or pinch ſome peeviſh preciſe fellowes, which can well beare it: we will plague our enemies; we muſt above all, manage matters with a fit correſpondency to accompliſh our owne ends; eſpecially to enrich our ſelves, raiſe our kindred, make way to riſe higher, and greaten our poſterity; we muſt looke big, and ſometimes amaze the multitude with ſome acts of awfulneſſe and terrour, to procure and preſerve reſpect, feare, and all attributions proper to our place: and let me tell you

Nemo unquam imperium flagitio quæſitum bonis artibus exercuit. *Hiſt. lib. 1. pag. 417.*

you by the way; *He that ſuſpecteth his owne worth, or other mens opinions, thinking that leſſe regard is had of his perſon, than he believes is due to his place, holds it good policy, to ſpend all the force of his authority in purchaſing the name of a ſevere man. For, the affected ſowreneſſe of a vaine fellow doth many times reſemble the gravity of one that is wiſe: and the feare wherein they live which are ſubject to oppreſſion, carries a ſhew of reverence to him that does the wrong, at leaſt it ſerves to dazle the eyes of underlings, keeping them from prying into the weakeneſſe of ſuch as have juriſdiction over them,* &c. Beſide all this, men in great place are liable, and expos'd daily to more and ſtronger temptations, than men of lower ranks. Honour, wealth, worldly reputation, earthly favours, &c. are Satans ſnares to entangle and tie them faſter to their fooles paradiſe and admired folly; and as golden fetters, to chaine them unmooveably to their noble ſlavery.

Secondly, great men are for the moſt part (and it is one of their greateſt miſeries) ſo encloſed and beleager'd with flatterers, the baſeſt of ſlaves, with ſycophants, falſe-hearted followers, ſelfe-ſeekers, &c. that very hardly (if at all) can any honeſt man or faithfull *Micaiah* have acceſſe, come neare them, or at any time be heard with patience, eſpecially either to tell them the truth, or wiſely and humbly reprove them for their faults.

Thirdly, thoſe that are verſt in ſtory, ſhall find many and many a time this property put upon men in high place; to be throwne into the grave, or from their greatneſſe, is both one to them. For first, Mallent eâdere quàm loco cedere.

firſt, they ſo delight in domineering, and dote upon their high roome as their deareſt Idoll: And withall they know full well, that as in naturall privation there is no returne to habit, ſo it is very rarely ſeene in the privation politique, and point of preferment; that they would even rather die, than be dejected.

Lay now theſe two points together: and count all the ſnares from which poorer and private men by reaſon of their meaner condition are happily exempted: And no marvell though *not many mighty*, either in heapes of wealth, or height of places, be converted, or go to heaven.

In the fourth place: what a ſtrong hold for the powers of hell, and mighty barre to keepe out grace, worldly wiſdome is; may appeare by taking notice of the nature of it, and ſo of its notoriouſly peſtilent properties. This wiſdome of the fleſh ſpringing from the principles of carnall reaſon, and precepts of humane policie, and receiving continuall influence and inſtigation from that old wily ſerpent to go on ſtill in his and the worlds waies, doth with a proud diſdainfulneſſe and imperious contempt ſcorne the great myſteries of godlineſſe, fooliſhneſſe of preaching, ſimplicity of the Saints, and ſociety of the brotherhood: croſſeth directly, and contradicts the counſell and commands of GODS Spirit, in all motions to good, and matters of ſalvation: accounts in good earneſt holineſſe hypocriſie, ſanctification ſingularity, profeſſion and practice of ſincerity preciſeneſſe, the great things of GODS Law as a ſtrange thing:

thing: In all its consultations concludes ever things pleasing to flesh and bloud; and ends at last with extremest folly and utter confusion. Witnesse *Achitophel*, who was wise enough to set his house in order, and yet wanted wit to rescue his owne life out of his owne hands: he was curious to provide for his family after his death, and had no care at all to preserve himselfe from eternall death: was not this a madnesse even to *miracle*, as Divines speake? He got him home to his house, put his household in order, and hanged himselfe; and is hanged up in chaines as a dreadfull spectacle to all posterity, for all worldly-wise men to take warning by to the worlds end.

Amentia usquè ad prodigium. 2 Sam. 17. 23.

The Spirit of God intimates unto us the pestilency of its properties, *Iames* 3. 15. It is, First, *Earthly*. Secondly, *Sensuall*. Thirdly, *Devillish*.

Devillish: for, it imitateth the Devill in plotting and contriving mischiefe and ruine against the glory of God's Majesty, and Ministry of His Word. It tasts of his hellish wilinesse in close conveyances and secret insidiations, for the undermining, supplanting, and confounding of the passage of the Gospell, and plantation of grace in the hearts of men. Satan (you know) is ever fierce and furious, when he spies but the least glimpse of God's truth, or sparke of grace to peepe out and breake forth at any time, or in any place. When the glorious sun-shine of the Gospell did in these latter times of the world (according to the Prophecie in the *Revelations*) arise out of the darksome

some night, and dangerous fogs of Popery, and begun graciously to inlighten many thousand soules which lay in darknesse, and under the shadow of death, with what strange and prodigious rage did the great Dragon presently ascend out of his bottomlesse pit.

Since that time what furious martyring of the Saints, what horrible murthering of Kings, what bloudy massacres, what invincible *Armadoes*, what hellish powder-plots, what devouring of Martyrs, by that bloud-thirsty monster the Spanish Inquisition, what hatefull imprisonings, what desperate conspiracies, what a deale of hell hath vext and rent the face of Europe, and shaken the pillars of this part of the world; as though all the fiends in hell, and whole armies of those damned spirits were broke loose, to cast the Christian world into a new Chaos of darknesse, combustion and confusion. And all this hath beene the Devils doings of pure spite and malice against the light of the Gospell, and power of the Word. The Pope, Iesuites, and their wicked adherents have beene indeed the instruments and executioners of all these bloudy miseries, but Satan himselfe was the principall agent. The cursed influence of all this wrath and rage was inspir'd from him, and every particular and circumstance of all these mischiefes was first plotted in hell, before they were acted upon earth.

2. In our owne kingdome also his spite and malice against the light of the Gospell hath beene notorious and transcendent since the Word of truth

truth hath growne powerfull amongſt us. With what ſtrange fury and malice hath Satan beſtirred himſelfe? What a deale of deare and innocent bloud did that red Dragon drinke up in Queene *Maries* time? For five yeares ſpace the fire of perſecution did flame in this land, and the ſacred bodies of our glorious bleſſed Martyrs were ſacrificed amidst the mercileſſe fury thereof: Afterward what a blacke and bloudy catalogue of moſt hatefull and prodigious conſpiracies did run parallell with that golden time of Queene ELIZABETHS life, that (now) glorious Saint of deareſt memory? But in all this helliſh rage the Devill never played the Devill indeed, untill he came to the gun-powder-plot; that was ſuch a piece of ſervice againſt the light of ẏ Goſpell, as the Sun never ſaw before; the ſons of men never heard of, hel it ſelf never hatcht. Since Satan fel from heaven, and a Church was firſt planted upon ẏ earth, there was never any thing in that kind which made the Devils Malice more famous, GODS mercies more glorious, that Prieſt of *Rome* and his bloudy ſuperſtition more odious; or that caſt ſuch a ſhame and obloquy upon the innocency of Chriſtian Religion. And all this was the Devils doing of pure ſpite and malice againſt the glory of the Goſpell, the power of the Word, and the Saints of GOD. I ſay he was the arch-plotter and firſt moover of all theſe miſchiefes. The Pope, and Ieſuites, and their curſed confederates were indeed his inſtruments, executioners and agents, as we well know, and ſome of the Prieſts themſelves confeſſe. *See Quodl. 7. Act. 8. pag.* 199.

Scarce was that bleſſed Queene and incomparable Lady warme in her Princely Throne; but Satan ſets on the Pope *Pius Quintus*, he ſends from *Rome* two Popiſh Prieſts, *Morton* and *Webbe* with a Bull of excommunication; whereby the ſubjects and people of the Kingdome were in a Popiſh ſenſe diſcharg'd and aſſoil'd from their allegiance, loyaltie and obedience to her Majeſtie. They ſollicit the two traiterous Earles of the North, *Northumberland* and *Weſtmerland*, to be the executioners of this bloudy Bull, which indeed was the fountaine and foundation of all the ſucceeding horrible plots and barbarous treacheries. *See Bells Anatomy of Popiſh tyrannie, in his Epiſt. Dedic.* a little booke called *The executioner of juſtice in England*, &c. I pray GOD now at length turne theſe Popiſh murderous hearts from whetting any moe ſwords to ſhed the bloud of the LORDS annointed: or returne the ſharpe ſwords from the point with a cutting edge on both ſides, even up to the very hilts into their owne hearts bloud. O LORD, let the King flouriſh with a crowne of glory upon his head, and a Scepter of triumph in his hand, and ſtill waſh his Princely feet in the bloud of his enemies.

3. This ſpitefull rage and furious oppoſition of Satan againſt the power of the word, appears alſo by daily experience in thoſe towns & pariſhes; where by the mercies of GOD, a conſcionable Miniſtry is planted; before, while Satan ruled and raigned amongſt them, by his wicked deputies, ignorance, prophanenes, Popiſh ſuperſtitions, ſinful vanities, lewd

lewd ſports, prophanation of the Saboth, filthines, drunkennes, and ſuch other accurſed Purſevants for Hell: Why then all was well, all was in quiet and in peace. O then that was a merry world, and as good a Towne for good-fellowſhip, as was in all the Country. And no marvaile: when a ſtrong armed man keepeth his Pallace, the things that he poſſeſſeth are in peace. *Luke* 11.21. While Sathan ſits in their hearts, and rules in their Conſciences; he ſuffers them to have their ſwings in their furious vanities and wicked pleaſures, without any great diſturbance or contradiction. And commonly he never ſets prophane people together by the eares and at odds, but when his owne kingdome may be more ſtrengthened, and their ſoules more endanger'd by diſſention, than by their partaking in prophaneneſſe, and brotherhood in iniquity. Let it not ſeeme ſtrange then, when townes and pariſhes where conſcionable meanes are wanting, live merrily and pleaſantly; for, they walke together in the knot of good-fellowſhip, through the broad way, they follow the courſe of their owne corruptions, and ſwing of their corrupt affection, and ſwim downe the current of the times, and are at Satans beck to do him any deſperate and notorious ſervice at all aſſaies, in all paſſages of prophaneneſſe, and offices of impiety and rebellion: but bring amongſt ſuch a powerfull Miniſterie, which takes a right courſe for the plantation of grace, and ſalvation of their ſoules: and then marke how ſpitefully and furiouſly Satan begins to beſtirre himſelfe; beſides

his owne malice and machinations, he presently sets on foot and on fire too all that belong unto him in his instigation. They band and combine themselves with great rage and indignation against the power of the Word, and the faithfull messengers of GOD. They fret, and fume, picke unnecessary quarrels, raile, slander, and indeed foame out filthily their owne shame, in disgracing the truth of GOD without all truth or conscience: and if Satan spies any poore soule amongst them to be pulled out of his clutches and kingdome of darkenesse by the preaching of the Word, he presently sets all the rest upon him as so many dogged curres, or rather furious wolves (for so our blessed Saviour makes the comparison) upon a harmelesse lambe; he whets (like sharpe razors) all the lying and lewd tongues in the towne, and tips them with the very fire of hell; so that they plead for prophanenesse, prophaning the Sabbath, and many sinfull fooleries and vanities in all places where they come. He makes those who have a little more wit, his close factors and under-hand-dealers: for that stands not with Satans policy, and the reputation of the worldly-wise, that themselves should be open actors in childish vanities, and profes'd enemies to the Law of GOD: they do him sufficient service by being secret patrons and protectors of impiety, counsellers and countenancers of the works of darkenesse: he fils the mouthes of the ignorant with slanderous complaints and cries, that there was neuer good world since there was so much knowledge: that there

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was never more preaching, but never leſſe working: whereas (poore ſoules) they never yet knew what grace or good work meant, or ſcarce good word: but their naughty tongues, and hatred to be reformed, are true cauſes why both the world and places where they live, are farre worſe. Thoſe that are deſperately and notoriouſly naught, he inforces and inrages like mad dogs; ſo that they impudently and openly barke at, and with their impoyſoned fangs furiouſly ſnatch at that hurtleſſe hand which would heale and bind up their bleeding ſoules: they are like dogs barking at the moone; for, GODS Miniſters are ſtarres in the right hand of CHRIST, *Revel.* 1. 16. If they would do them any deadly harme, they muſt plucke them thence; but let them take heed how they be bold and buſie that way, leſt at laſt they take a beare by the tooth, and awake a ſleeping lion.

Thus you ſee what a ſtirre the Devill keepes when he is like to be driven from his hold by the power of the Word: and how he playes the Devill indeed, when the light of the Goſpell begins to ſhine in a place which himſelfe hath long kept in darkneſſe and errour by thoſe twofold fiends, ignorance and prophaneneſſe. Perhaps at the very firſt riſing of that glorious ſun of the Word of life unto a people that hath ſit in darkneſſe and under the ſhadow of death, it breeds onely aſtoniſhment and amazement, they are for a while onely dazelled with the glory and beauty of ſo rare and extraordinary a light, but when after ſome little

ſpace they be thorowly heated, and it begin to burne up their noyſome luſts, to gall their guilty conſciences, to ſting their carnall hearts, to vexe and diſquiet their covetous affections, then begins all the ſtirre, and Satan to play his part: the ſuddē infliction of a wound is not ſo very painefull, and while it is greene it is not ſo grievous, but after, when it comes to be ſearched in cold bloud, to have tents put into it, and corraſives applied, then it goeth to the heart: When the ſword of the Spirit firſt ſtrikes the carnall heart, it may perhaps beare away the blow reaſonable well; but if the Chirurgion of the ſoule, I meane the Miniſter of the Word follow his cure faithfully, and open the wound wider, as he ſees need, apply ſpirituall corroſives to eat away the rankneſſe of the fleſh, and the poyſon of ſinne, then begins the prophane man (if the LORD give him not grace to ſuffer his ſoule to be ſaved) to rage and rave with the ſmart of it, and perhaps with malice and fury to fly into the face of his ſoules Phyſitian.

See the humour of prophane men againſt the power of a conſcionable Miniſtery, *Ier.* 44. 15, &c. *Acts* 13. 8. and Cap. 14. 2, &c. and Ver. 19. and Cap. 16. 19. and Cap. 17. 5. and Ver. 32. and Cap. 19. 29. and 24. 5.

This ſpite and malice of Satan againſt ſincerity and grace is to be ſeene alſo in private families: if the governours of the houſe, the children and ſervants be all prophane (as it is very true of very many in moſt places) then they are paſſing well met for matter of Religion, and were there nothing amongſt

amongst them to breed difference and dissention, but GODS service, they would never fall out: for they are all content to heare no more, or more often of the affaires of heaven, judgements for sin, the wayes of GOD, and reformation of their life, than they must needs: they are all willing and forward to prophane the Sabbath, in one kind or other; some by absenting themselves from the house of GOD, some by worldly talke all the day long, some by idlenesse, some by sinfull sports, &c. They are well content to lie downe at night, like wild beasts in their dens, without lifting up their hearts together unto that mercifull GOD which hath preserved and prospered them all the day: to rise up also in the morning, prayerlesse, or onely with formall prayers. They all joyne in malice against the Ministry of the Word, in slanderous lies against the messengers of GOD, in base and reviling speeches against the professours of Christianity. The reason is, they are all possessed with the same spirit of prophaneneſſe, love of pleasures, hatred to be reformed, and carnality of heart. But if it once please the LORD to plant grace in the heart of the Master of the family; so that he begin to plant in his house reformation, houshold instruction, prayer, sanctification of the Sabbath, and other holy orders, and godly exercises; then presently begins the Devill to stir in the hearts and tongues of their prophane servants: they begin to be furiously impatient of such preciseneſſe, strictneſſe, and restraints (for so they wickedly and wrongfully call the pleasures of

grace and way to heaven) they can by no meanes digeſt ſuch new faſhions: they'l not be troubled with giving account of Sermons they heare: they'l have their recreation on the Sabbath, that they will: they'l not be mew'd up at home, when other mens ſervants are at their ſports abroad, &c. Nay perhaps even their owne children (except the LORD ſeaſon them with the ſame graee) may grow ſtubborne and refractory, and very rebellious and diſobedient to the beſt things: ſo that in a holy ſenſe, CHRISTS words may be there truly verified, (*Matth.* 10. 34, 35. Thus was zealous *David* troubled with the vanity of a ſcornefull, proud, and prophane wife, 2 *Sam.* 5. 20. *Abel* with a bloudy brother, *Gen.* 4. 8. *Iacob* with a prophane *Eſau*, *Gen.* 27. 41. *Iſaac* with a mocking *Iſhmael*: And many a gracious heart in families where grace beares not ſway, with the lewdneſſe, malice, and ungodly oppoſitions of thoſe among whom they live.

Or if it ſo fall out that the power of grace ſeaze on the heart of a ſervant or ſonne, ſo that he begin to be ſenſible of the ignorance, diſorders, prophaneneſſe, and ſinfull confuſions of the houſe where he dwels: deſires to ſpend the Sabbath as Chriſtians uſe to do: then preſently begins Satan to put rage into the heart, and frownings into the face of the father or maſter of the family: he then takes on, tels him, that ſuch preciſeneſſe is not for his profit, hee'l have no ſuch inferiour fellow to be a reformer of his family: hee'l not be controlled and contradicted in his owne houſe, hee'l go-

verne

verne his people in the old fashion as his father did before him, &c. so that there is no longer biding for that new convert under such a crabbed master, without a very great deale of patience. All this, and a thousand more mischiefes are the blacke broods and bloudy effects of Satans malice against the power of the Word, and the plantation of grace.

God Himselfe is the God of peace, Christ Iesvs the Prince of peace, and the blessed Spirit is the fountaine of peace, that passeth all understanding, the holy Word is the Gospell of peace, the faithfull Ministers are the Messengers of reconciliation and peace, the Saints of God are the children of peace: The Divell and the rebellious corruptions of prophane men are indeed and truth the true causes of all these stirs and strong oppositions, which are raised any where, at any time, any waies in the case and cause of Religion. The fault I confesse, and imputation of troublesomenesse is laid upon Gods children by the lewd tongues of graceless men. See *Ier.*15.10. utterly without cause. 1. *Kings* 18.17. *Act.*24.3 *&c.* but these and the like are lies hatch't in Hell, and managed by the malice of carnall men. And that was most true, which the blessed Prophet of God *Elijah*, and the holy Apostle Saint *Paul* answered in such cases, 1.*Kings* 18.18. *Act.*24.13,14. and so proportionably may all Christians answer all prophane wretches amongst whom they liue: It is you and your prophane families, your proud ignorance, hatred to be reformed, malice against the Ministery,

Miniſtery, &c. which trouble *Iſrael*, are the true cauſes of all Diſſentions and diſquietneſſe, and bring upon us all theſe plagues and judgements which any way afflict us. A godly Miniſter ſtands at ſtaves end with all the world, and hath the moſt enemies of any man. He muſt warre not onely with deſperate ſwaggerers and notorious ſinners, but alſo with civill honeſt men, formall Profeſſors, counterfeit Chriſtians, unſound converts, relapſed creatures, &c.

5. Laſtly, That particular perſon, whom it pleaſes the LORD to ſanctifie and ſet apart for his ſervice, hath good experience of Satans fury and rage againſt ſincerity and grace: there is not a man that paſſeth out of the powers of darkeneſſe and Satans bondage, by the power of the word, but he preſently purſues him farre more furiouſly, then ever *Pharaoh* did the Iſraelites, to recover and regaine him into his kingdome. *See my diſcourſe of Happineſſe, pag. 60.*

Thus I have given you a taſte of the Divells malice and machinations againſt the light of the Goſpell, the power of GODS truth, and the Miniſtery of the Word: now you muſt underſtand that worldly wiſdome is his very right hand, neareſt counſellor and chiefeſt champion in all theſe miſchievous plots and furious outrages againſt GOD and goodneſſe. This hath beene more then manifeſt in all ages of the Church: In thoſe great Politicians, the Scribes and Phariſees; in the States-men of *Rome*; in our times, and amongſt us daily: worldly-wiſe men, that are only guided

guided by carnall reason, they imploy their wit, their power, their malice, their friends, their under-hand dealings, their policy and their purses too, unlesse they be too covetous; to hinder, stop, disgrace, and slander the passage of a conscionable Ministery and the Messengers of Almighty GOD, of whom the LORD hath said, *Touch not mine anointed, and doe my Prophets no harme*, *Psal.* 105. 15. They ever imitate and follow to a haires bredth their Father the Divell in malice and practise against grace and good men; except sometimes they forbeare for a time for advantage, for reputation, or such other by-respects and private ends: except naturally they be extraordinarily ingenuous, and of very loving and kinde naturall dispositions; or bee restrained by feare of some remarkable judgement, from persecution of the Ministers.

2. As worldly wisdome is divelish, as Saint *James* calls it, and ever mixed with a spice of Hellish malice and virulency against the Kingdome of CHRIST: so it is also earthly, for it mindes onely earthly things, and though that casts beyond the Moone for matters of the world, yet it hath not an inch of forecast for the world to come: But though a man be to passe, perhaps the next day, nay the next houre, nay the next moment, to that dreadfull Tribunall of GOD, and to an unavoideable everlasting estate in another world, either in the joyes of heaven, or in the paines of hell, yet it so glues and nailes his hopes, desires, projects, and resolutions to transitory pelfe, and

things,

things of this life, as though both body and ſoule at their diſſolution, ſhould be wholly and everlaſtingly reſolved, and turned into earth, duſt, or nothing.

To give you a taſte of this earthlineſſe of worldly wiſdome, give me a worldly-wiſe man, and,

1. Put him into diſcourſe of the affaires of the world, and the buſineſſe of his calling, and you ſhall find him profound and deepe in this argument, able to ſpeake well and to the purpoſe, if it were a whole day, and that with dexterity and cheerfulneſſe: But divert his diſcourſe a little, and turne him into talke of matters of heaven, of the great myſtery of godlineſſe, the ſecrets of ſanctification, caſes of conſcience, and ſuch like holy conference; and you ſhall find him to be a very infant, an ideot: it may be, he may ſay ſomething of the generall points of Religion, of matters in controverſie, of the meaning of ſome places in Scripture: but come to conferre of practicall dignity, experimentall knowledge, paſſages of Chriſtianity, and practices of grace, and you ſhall find him, and he ſhall ſhew himſelfe to be able to ſay juſt nothing with feeling and comfort: many a poore neglected Chriſtian, which in the ſpirit of diſdainfulneſſe, and out of the pride of his carnall wiſdome, he tramples upon with contempt, and would ſcorne to be matcht with in other matters: yet would infinitely ſurpaſſe him in this caſe; quite put him downe, that he would have nothing to ſay.

2. Let

2. Let him come to ſome great perſonage with a ſuit, to intreat his favour and countenance, or to give him thanks for ſome former good turn: and he will be able to ſpeake well, plauſibly, pleaſingly, perſuaſively, and ſeaſonably: but put him to pray in his family unto Almighty GOD for the pardon of his ſins, and a crowne of life, for the remoovall of damnation and an everlaſting curſe; to powre out his ſoule in thankfulneſſe for every good thing he enjoyeth (for he holds all from Him) and ſuch a wiſe man (which is ſtrange and fearefull) in a buſineſſe of ſo great weight, will not be able to ſpeake ſcarce one wiſe word without a booke.

3. Come into his family, examine the eſtate of his houſe, you ſhall find all things in good order, every affaire marſhalled and diſpoſed for the beſt advantage, a provident fore-caſt, and preſent proviſion of things neceſſary for their bodies: Every one buſie in their ſeverall imployments, and carefull in the workes of their calling: but ſearch alſo into the eſtate of their ſoules, what heavenly food is miniſtred for their ſpirituall life, how the Sabbath is ſanctified among them, how it ſtands with them for houſhold-inſtructions and family-exerciſes, &c. And (GOD knowes) in that regard, that way there is no providence at all, no care, no conſcience about any ſuch matters.

Walke alſo amongſt his husbandry: you ſhall find his arable carefully dunged, tilled and ſowne: his paſtures well mounded, bankt and trencht; his trees pruned, his gardens weeded, his cattell watchfully

watchfully tended: but inquire into the ſpiritual husbandry at home in his owne conſcience, and you ſhall find his heart over-growne with ſinne, as the wildeſt waſt with thiſtles and briars: no fence to keepe the Devill out of his ſoule, many noyſome luſts growing thick and ranke, like ſo many nettles and brambles to be cut downe and caſt into the fire; ſo that his fillieſt lambe and pooreſt pig is in a thouſand times more happie caſe, then himſelfe the owner, and well were he if his laſt end might be like theirs, that is, that his immortall ſoule might dye with his body: but that cannot be; except in the meane time he repent, and renounce his carnall reaſon, hee muſt be deſtroyed with an everlaſting perdition, from the preſence of GOD, and from the glory of His power.

4. Conſider His care and affection towards His children; you ſhall finde that to be all earth: for whereas perhaps with farre leſſe toyle and travaile, by the mercies of GOD, by teaching them the feare of GOD, inſtructing them in the wayes of godlineſſe, reſtraining them from prophaneneſſe, and prophaning the Sabbath, by his owne example of piety and godly converſation, he might plant grace in their hearts, and provide a crowne of glory for their heads hereafter: yet (wretched man) he doth not onely wickedly neglect theſe meanes of everlaſting comfort: but with too much worldlineſſe, variety of vexations (and perhaps for his very wickedneſſe that way, if there were nothing elſe) with the great danger of his owne ſoule; he heapes up for them thoſe hoards,

that

that will hereafter heape coales of vengeance on their heads; and purchaſes and provides for them thoſe greene paſtures of a proſperous ſtate in this world wherein they are fatted for the ſame ſlaughter, and thorow which they prophanely paſſe into the pit of the ſame endleſſe deſtruction with himſelfe.

5. Aske his judgement about the Sabbath, and ordinarily you ſhall find his reſolution to be this; that he ſees no reaſon but mens ſervants and children may enjoy ſome houres of recreation and ſport even upon the Sabbath, eſpecially with exception of times of Divine Service: what would they have us to do, (will he ſay) or what would they make of us? I hope they doe not looke we ſhould be Angels upon earth: they know, we are but fleſh and bloud. It is too true indeed, this cavilling againſt the keeping of the Sabbath ſavours full rankly of fleſh and bloud.

GOD out of the abundance of His owne goodneſſe, and compaſſionate conſideration of our weakeneſſe hath allotted and allowed unto us ſix dayes for our owne buſineſſe, and reſerved but one to be conſecrated in ſpeciall manner, as glorious unto Him; and yet wretched men, they muſt needs clip the LORDS coyne, encroach upon His ſanctified time, and unthankfully and accurſedly ſpend thoſe holy houres in which they ſhould treaſure up knowledge and comfort againſt that fearefull day, in idleneſſe, worldlineſſe, and prophane paſtimes, whereby beſides the particular curſe upon their owne ſoules, they many times draw

draw many miseries and plagues upon the place where they live. This reason is carnall indeed, this wisdome is earthly with a witnesse.

6. Add another out of *Luke* 12.39,40.

Thus you see worldly wisdome in all that consultation and cariages inclines unto the earth, provides ever with greatest care for the world, and savours rankly of flesh and bloud.

3. It is also *sensuall*: for, it doth sensleslly preferre the pleasures of sense and pleasing the appetite, before the peace of conscience and sense of GODS favour. It provides a thousand times better for a body of earth, which must shortly upon an unavoidable necessity, feed the wormes, and turne to dust; than for a precious immortall soule, the immediate issue of GODS almightinesse, and which can never possibly die: It doth with greater sweetnesse and hold-fast, relish, apprehend and enjoy the furious delights of some bosome-sinne, which it hath in present pursuit, taste and possession, than spirituall graces, GODS favour, joy in that blessed Spirit, and a crowne of life hereafter; for which it hath GODS Word and Promise, if it would be wise to salvation. In a word: it doth so highly preferre a few bitter-sweet pleasures for an inch of time in this vale of teares, before unmixed and immeasurable joyes thorow all eternity in the glorious mansions of heaven: Is not this wisdome strangely nailed and glued unto sense, and stupidly sensleslle in spirituall things, that though many times fore-told and fore-warned by the Ministry of the Word, yet will needs for the temporary

temporary satisfaction of its carnall, covetous, or ambitious humour, with filthy vexing, transitory pelfe, with vanity, dung, nothing, run wilfully and headlong upon easelesse, endlesse, and remedilesse torments in the world to come? And that which is the just curse and plague of worldly wisdome, (this spirituall madnesse commonly called) it is confident that it doth wisely, and takes the best way, and thereupon becomes incorrigible and obstinate: *For there is more hope of a foole, than of him that is wise in his owne conceipt, Prov. 26. 22.* And, *Though thou shouldest bray a foole in a morter, yet will not his foolishnesse depart from him, Prov. 27. 22.* How fearefull then is his case, that to his worldly wisdome joynes confidence in his wayes? But the day will come that hee'l see and bewaile the vanity of his wisdome, and the truth of his folly, and that with bitter griefe and horrible anguish even in hell fire, as it is notably set downe in the booke of *Wisdome*, Cap. 5.

But the word which here in *Iames* is rendred *sensuall*, is the same which is used, 1 *Corinth.* 2. 14. *The naturall man receiveth not the things*, &c. Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. &c. Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης.

So that worldly wisdome is in that sense naturall: that it can neither relish nor receive the things of the spirit: it cannot possibly conceive and comprehend the immediate meanes and mysteries of salvation: let a man otherwise be never so faire and comely in body, never so proportionable, personable, or goodly to look upon, and in the eye of others, yet if himselfe want eyes (the

inſtruments of light, he cannot poſſibly behold and gaze upon with delight the goodlineſſe and glory of this great frame of the world about him: he cannot ſee the brightneſſe of the Sun, the beauty of the earth, and the delightſome variety of the creatures: ſo a worldly-wiſe man, though he be never ſo gracefull for his other parts, never ſo admirable to carnall eyes, or mightily magnified by his flatterers or favourites: yet wanting the ſaving ſight of GOD's ſanctifying Spirit, and the eye of ſpirituall underſtanding, is ſtarke blind in ſpirituall matters, and cannot poſſibly behold the rich paradiſe of the kingdome of grace, the ſecrets of ſanctification, and the incomparable glory and excellency of Chriſtianity. This wiſdome of the fleſh ſerves the worldling (like the Oſtrich wings) to make him to out-run others upon the earth and in earthly things; but can helpe him never a whit towards heaven: nay, is rather like a heavy mill-ſtone about his necke, to make him ſinke deeper into the bottomleſſe pit of hell.

The reaſon why theſe great politicians and jolly wiſe men of the world (as they are called) for all their depths and devices, with all their wit and windings, cannot underſtand one tittle of the things of GOD, is, becauſe this ſpirituall knowledge is hid from them, for ſo ſaith our Saviour CHRIST, *Mat.* 11.25. *I give thee thankes O Father, LORD of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and men of underſtanding, and haſt revealed them unto babes.* And this reaſon our Saviour rendreth why he ſpake to worldlings

lings in parables, and to his Disciples plainely, *because to these it was given to know the secrets of the kingdome of heaven, but to them it was not given.* And indeed it is just with GOD, that,

1. Sith they (when the glorious sun of the Word of life shines surely upon their faces, do wilfully shut their eyes against it, that He should strike them starke blind, so that for matters of salvation they should grope even at noone-day, as the blind groperh in darkenesse, and stumbleth in the darkest night.

2. Sith they depend on their owne policy, depths, and turning devices, GOD justly turnes them loose to follow the swing of their carnall reason; and suffers them to lie and delight themselves in the sensualmists, and self-conceipted fooleries and vanities of their own naturall wisdome: while the Moone lookes directly upon the Sun, from whom she borrowes her light, she is bright and beautifull, but if she once turne aside, and be left to her selfe, she loses all her glory, and enjoyes but onely a shadow of light which is her owne: so while men with humility and teachableneſſe turne their faces toward the Sun of righteousneſſe, CHRIST IESVS, and those Starres which he holds in his right hand, the faithfull Ministers, to receive from them illumination in heavenly things, and instruction in the wayes of GOD, GOD doth graciously vouchsafe unto them the glorious light of saving knowledge: but when they turne their backs upon Him, betake themselves to their owne plots and projects, devices and policies, and

seeke deepe to hide their counsell from the LORD: then they are justly left to the darksome giddinesse of their carnall reason, and walke towards fearefulnesse and horrour, thorough the windings and turnings of their worldly wisdome.

3. Because they are proud of their earthly policy, the LORD will not give them prudence in heavenly matters: because they are wise in their own conceipts, they are justly given over to follow the deceitfulnesse of their owne hearts: with an imperious disdainfulnesse, they scorne the simplicity of the Saints, and therefore they are justly blinded, to thinke the wayes of their salvation fooliſhnesse.

4. Worldly men make an Idoll of their wisdome: both in respect that they wholly repose themselves upon it, for their provision and protection, and because they secretly desire to be admired and adored for it, as men of extraordinary endowments, and oracles of discretion and policy: and it may be, that they are so by their favourites and flatterers: but they must give GOD His Word, and good men leave to censure them truly and justly to be the notoriousest fooles upon earth, because they are infants and ideots in the matters and mysteries of salvation. Now I say, because they make an idoll of their wisdome, GOD and this earthly Dagon cannot possibly dwell together in one soule, but in his just judgement suffers them with such doting devotion, self-conceipt to sacrifice unto it, that they want both understanding and hearts to do him any acceptable service.

This

This naturall and ſenſuall wiſdome being thus hoodwinked from al heavenly light by GODS juſt judgement, and by the pride, prejudice, wilfulneſſe, ſelfeneſſe of the owner doth proportion and meaſure all its conceipts and conſiderations of Religion and religious men by the unſound and ſenſuall principles of our corrupt nature, and by the falſe ſcantling of carnall reaſon.

We may ſee this carnality of worldly wiſdome in cenſuring ſpirituall things in *Nicodemus*, *Ioh.* 3. See alſo a carnall conceipt of worldly wiſdome in my *Diſcourſe of true happineſſe*, pag. 58, 59.

Hence it is alſo that we find it to be a conſtant property of a worldly-wiſe man to conceive or cenſure a zealous profeſſion of GODS truth, and ſound practice of ſincerity, to be nothing but hypocriſie and humour: an affectation of ſingularitie, preciſeneſſe, and a kind of odneſſe from other men. The reaſon is, when he lookes upon himſelfe in the flattering glaſſe of ſelfe-conceipt, he judges himſelfe to be a very jolly fellow: thinkes he within his owne heart; I go for a ſufficient man in the world: the beſt make good account of me: I am well beloved of my neighbours: my ſufficiency for wiſdome, moderation in Religion, civility for cariage, juſtneſſe in dealings with men, are both knowne, and well ſpoke of by the moſt: and what would you have more in a man? Hereupon, out of this practicall ſurvey of his owne counterfeit worth, and becauſe he is ſtarke blind in ſpirituall matters, and the affairs of heaven, he preſently concludes, whatſoever zeale, ſingularities

Quiſq; in alio ſuperfluum eſſe cenſet, ipſe quod non habet, nec curat: *That which he hath not himſelfe, or doth not eſteeme, he accounts ſuperfluity, an idle quality, a meere foppery or hypocriſie in another.*

of grace and ſpirituall excellencies are ſuppoſed by ſome kind of men to be in others, eſpecially, if they be of lower rank and leſſe account for worldly wiſdome than himſelfe, to be nothing but onely outward ſhewes, pretences and hypocriſies: he is furniſhed in his owne conceipt with a competency, if not an extraordinary ſufficiency of naturall and morall endowments: and he never felt either the power of grace, neither can poſſibly ſee or acknowledge thoſe holy operations in others: and therefore he cannot be perſwaded, but he is fully as good as the preciſeſt of them (for that's the language of prophaneneſſe againſt grace) and that there is no worth worth naming, or any true reall goodneſſe in thoſe they now call Chriſtians, over and beſides that which he findeth in himſelfe.

5. Concerning greatneſſe of nobility, underſtand that by nobles I meane both the greater and leſſe nobility, according to Dr. *Smiths* diſtinction in his *Common-Weale of England*: And this double nobility is of diverſe ſorts. 1. Perſonall. 2. By deſcent.

Cap. 17, 18.

6. There is yet another nobility, which is divine and ſuper-naturall; in regard whereof all other kinds whatſoever are but ſhadowes and ſhapes of nobleneſſe. Here GOD is top of the kin, and religion is the root. Theſe are truly and the onely noble indeed, and ſo accounted by King *David*, though of no account in the world at all. How rarely is the glorious image of the LORD IESVS (which onely creates this excellency) ſeene

ſeene ſhine in their ſoules, or ſhow forth it ſelfe in their holy converſation, who gliſter in outward glory, and are lifted up above others by eminency of noble birth, or indulgence of higheſt favours. Such noblemen and gentlemen are blacke ſwans, and thinly ſcatter'd in the firmament of a State, even like ſtarres of the firſt magnitude. For, ſaith my Text, *Not many noble*, &c.

And that no marvell, for many reaſons. And yet I will not here trouble you, in telling how miſerably and extremely ill thoſe who be better borne are ordinarily educated. Alas, they are too often brought up in ignorance, idleneſſe, exceſſive purſuit of ſports and vaine things: in drinking, carnall looſeneſſe, riotous exceſſe, in ſenſuality, pride, prophanation of the LORDS Day: In ſtrange faſhions, healthing, gaming, good-fellowſhip: in frequenting Playes, thoſe grand impoyſoners of many hopefull plants, with univerſall, prophane, unnaturall diſſoluteneſſe, melting unhappily the vigour of their ſpirits into effeminateneſſe, lightneſſe and luſt. And almoſt ever in a conſtant oppoſition to the good way, the power of godlineſſe, and ſtrictneſſe of the Saints, who are the ordinary objects of their greateſt diſtaſt, jeſting and ſcorne: and whereas they (of all others) have beſt meanes, largeſt maintenance, moſt time, capacity, and pregnancy of wit, and other encouraging advantages whereby they might become excellent ſchollers, of eminent abilities, proportionable to their precedency in birth: yet for want of a conſcionable care in their education, of choice

for godly and worthy Schoole-maſters, Tutors, Teachers, Conſorts, Miniſters, and reſtraint from the corruptions of the times: and by reaſon of their perverting and empoyſoning by the forenamed youthfull aberrations, or rather exorbitancies. They paſſe through thoſe famous nurceries of learning and law, without any materiall impreſſions of Academicall worth, or wiſdome of State. At length returning many times unto rich inheritances, and faire eſtates, and then reflecting upon their loſt time with late repentance, and finding in themſelves neither any competent ſufficiencies to ſerve their Countrey, or to little purpoſe, and very poorely; nor any ſolid ſtocke of ſound learning for their working ſpirits to be exercis'd in, and feed upon with contentment: they reſolvedly languiſh and diſſolve into idleneſſe and pleaſures, as though they were put into the world, as Leviathan into the ſea, to take their paſtime therein. And ſo at laſt in reſpect either of perſonall worth, or the publike good, they become but unprofitable burdens of the earth: and by their exemplary ill expence of time, if not farre baſer trickes; the very bane of the Countreys that bred them, and great diſhonour to the families that owne them. For aſſure your ſelves, to be well borne, and live like an humane beaſt, is a notorious blemiſh to a noble Houſe: and let never any be ſo vaine, as to brag of their birth, except they be new-borne: this honour of birth (ſaith *Charron*) may light upon a vicious man, &c.

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Neither

Neither will I here take up a complaint of the much lamented degeneration of our moderne Nobility and Gentry (I ever except the truly worthy and noble) from even the civill worthines, military valour, and noble deportment of former times. Now adaies, if a man looke big, be first in the fashions, shake his shag-haire in a boisterous and ruffian-like manner, carie himselfe with a disdainfull neglect and proud bravery, and with an affected, and artificiall haughtinesse of countenance, outbrave others, and brow-beat his brethren, better than himselfe, he is the man. But alas! How farre distant is this, and degenerating from true generousnes, and that sweet amiable courtesie and affability which is wont to dwell in the gentle breasts of the ancient English Nobles? I am afraid if we go on, our posterity will find in the next age the basest generation of English that ever breathed in this famous Kingdome. Sir *Walter Rawleigh*, I confesse in his excellent Work having discourled and discussed of this Question, whether the Romans could have rectified the Great *Alexander*, makes good in a second place to the matchlesse honour of this Nation, that neither the Macedonian nor the Roman souldier was of equall valour to the English. But when were those times? When his Father sent to the Blacke Prince, fighting (as it were) in bloud to the knees, and in great distresse this message: Let him either vanquish or die. When *Warwicke*, *Bedford*, and that famous *Talbot*, and such other victorious English Commanders with their valiant

Lib. 5. pag. 281. & seq.

Histor. of France pag. 196.

liant armies walked up and downe *France*, like ſo many invincible Lions. But oh the mighty, and unconquerable manhood and magnanimity of the ancient Engliſh! Whether art thou gone, and where art thou buried, that we might viſit thy Tombe? But I ſay, to let theſe paſſe, I onely lay hold upon that which is moſt pregnant and punctuall to my purpoſe. Theſe *Nobles* in my text, and ordinarily in all times ſwallow downe ſo many bairs from the Devils hands, are ſo ſurrounded with variety and ſtrength of temptations: ſo ill brought up, and ſo vainely puft up with inſolency and ſelfe-eſtimation becauſe they are lifted up above others: They are ſo lined with inextricable enſnarements, by pleaſures, riches, honours, eaſe, liberty, earthly ſplendour, bravery, applauſe of the world, and pride of life; that commonly, by ſuch time as they come to the ſtrength of body and mind, *corrupt affection* obtaines its full ſtrength and height, and hardneſſe in their hearts: And then, and by that time, in what danger they are for ſalvation, you may perceive by well weighing the condition of this Devilliſh engine, and its curſed companion, which I am wont to deſcribe thus:

Corrupt affection defined. It is the ripened and actuated ſtrength and rage of originall corruption that furiouſly executes the rebellious dictates of the Devill, and deſperate projects of mens ſenſuall hearts: ſtands at defiance, profeſſes open hoſtility againſt grace, goodneſſe, good men, good cauſes, and all courſes of ſanctification: feeds upon ſo long, and fils it ſelfe

ſo

ſo full with worldly vanities and pleaſures, that growing by little and little incorrigible, and hating to be reform'd, it breeds, and brings forth (as its naturall iſſue) deſpaire, horrour, and the worme which never dies.

And this corrupt affection is of it ſelfe, and naturally, Firſt, untameable; Secondly, inſatiable; Thirdly, deſperate.

1. Untameable. The heart of man is naturally of the hardeſt flint, hew'd immediatly out of the ſturdy and ſtubborne rock of the race of *Adam*. It owne corruption, the juſt curſe of GOD upon it, and the accurſed influence of helliſh malice, fill it ſo full of iron ſinewes, and of ſuch adamant and prodigious hardneſſe, that no croſſe or created power, not the ſofteſt eloquence or ſevereſt courſe; nay, not the weight of the whole world, or the heavineſſe of hell, if they were all preſſed upon it, could poſſibly bend and breake it, make it yeeld or relent one jot from it obſtinate and outragious fury in it owne waies: this is onely the worke of the holy Ghoſt, with the hammer of the Word. The ſtubborne Iſraelites were heavily laden, with an extraordinary variety of moſt grievous croſſes and afflictions: there was nothing wanting to make them outwardly miſerable; and no miſery inflicted upon them, but upon purpoſe to humble and take downe their rebellious hearts. See *Iſa.* 1. 5, 6, 7. How the Prophet paints out to the life the rufull and diſtreſſull ſtate of their freſh-bleeding deſolations: *The whole head* (ſaith he) *is ſicke, and the whole heart is heavy, &c.* for the place

No workes, ſignes or miracles are able to change the hardneſſe of mans heart, but grace from GOD *onely.*

Ioh. 12. 37, 38.

place is meant, not (as ſome take it) of their ſins, but of their ſorrowes. But all the blowes and preſſures were ſo farre from ſoftning their hearts, that they hardned and emmarbled more and more. *Wherefore* (ſaith the Prophet) *ſhould ye be ſmitten any more, for ye fall away more and more?* What created power can poſſibly have more power upon the ſoules of men, than the ſacred Sermons of the Son of God, who *ſpake as never man ſpake?* And yet theſe deare intreaties and melting invitations which ſweetly & tenderly flow'd from that heart, which was reſolved to ſpill that warmeſt and inmoſt blood for their ſakes moved thoſe ſtiffe-necked Iewes never a jot: *Ieruſalem, Ieruſalem*, ſaith he, *which killeſt the Prophets, &c. Mat. 23. 37. Iſaiah* that noble Prophet, whoſe matcheleſſe eloquence ſurpaſſeth the capacity of the largeſt created underſtanding; and to which the powerfull elegancies of prophane writers is pure barbariſme, ſhed many and many a gracious and golden ſhower of ſofteſt and ſweeteſt eloquence upon a ſinfull nation and rebellious people, which was fruitleſly and vainly ſpilt as water upon the ground, or loſt upon the hardeſt flint: many a piercing and powerfull Sermon had he ſpent amongſt them, to the waſting of his ſtrength and ſpirits; which yet was to them as an idle and empty breath, vaniſhing into nothing, and ſcatter'd in the aire. The Lord (as He ſaies Himſelfe) made His mouth as a ſharpe ſword, and Himſelfe as a choſen ſhaft; and yet that two-edged ſword was full often blunted upon their hardeſt hearts; and his keene arrowes diſcharged

Cap. 49. 4.

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by a skilfull hand, rebounded from their flinty bosomes, as shafts shot against a stone wall. And that made that Seraphicall Oratour, the unmatched Paragon of sacred eloquence, thus to complaine, *Isa.*47.4. *I have laboured in vaine, I have spent my strength in vaine, and for nothing:* A course of extraordinary severity and terrour was taken with *Pharaoh*; he was not onely chastised with rods, but even scourged with Scorpions: and yet all the plagues of Egypt were so farre from piercing and softening his hard heart, as that every particular plague added a severall iron sinew, and more flintinesse to his already stony heart. And as the heart is naturally thus hardened towards godlinesse, so also hollow towards the godly: See *Sauls* cariage towards *David.* No materiall waight can more crush the heart of man, than braying in a morter; and yet saith *Salomon, Prov.* 27.22. *Though thou shouldest bray a foole,* a desperate sinner, a rebellious wretch *in a morter amongst wheat brayed with a pestill; yet will not his foolishnesse,* his sinfulnesse, which is the greatest, *depart from him, no more than the skin from the Blacke-moore, or the spots from the Leopard by washing him.* Shame an old obstinate beaten sinner with his horrible ingratitude; show him the ugly face of his hainous sinnes, tell him of the losse of the happinesse of heaven; affright him with the feare of hell and damnation: in all this he is like a Smiths anvill, that growes harder and harder for all his hammering. Lastly, a damned spirit, though he lie in the lowest dungeon of utter darknesse, laden with that burden

burden of ſinne, which preſt downe a glorious Angell of light and all his followers from the top of heaven into that loweſt pit, with the full weight of the unquenchable and everlaſting wrath of GOD; with all the heavy chaines of that infernall lake; and with that which (me thinkes) is farre worſe and more cutting than many hels, than ten thouſand damnations, even with deſpaire of ever having eaſe, end, or remedy of thoſe moſt bitter, everlaſting, intolerable helliſh torments: I ſay, though a damned ſoule be thus laden, and thus heavily preſt downe with all this curſed waight, and hainouſneſſe of hell; yet he is ſtill as hard as a ſtone. So certaine it is, that no curſe, or created power, not the ſofteſt eloquence or ſevereſt courſe, not the waight of the whole world or the heavines of hell; if all were preſt and laid upon the heart of a man; could poſſibly breake that ſtubborneſſe, or tame that rebellion. This is onely the worke of the bleſſed Spirit with the hammer of the Word.

This hardneſſe of heart had attained a ſtrange height even in the worlds infancy: into what a prodigious rocke is that growne now then by length of time, in ſo many ages, ſith every generation ſince, by invention of new ſinnes, and addition of hainouſneſſe unto the old, have every one added thereunto a ſeverall iron ſinew, and a further degree of flintineſſe. What a heart was got into *Cains* breaſt, who was firſt cut out of the ſtony rocke of corrupt man-kind; remorſe of ſhedding the guiltleſſe bloud of his murthered brother,

ther, which was able to have melted an adamant into bloudy teares, moved him never a whit. Nay, the presence of Almighty GOD, at which *the earth trembles, the hills melt like waxe, which turneth the rocke into water-pooles, and the flint into a fountaine of water*, (as *David* speakes) yet made his stony heart relent never a whit. Nay, yet further, GODS mighty voice immediately from His owne mouth, *which breakes the cedars, and shakes the wilderneſſe*, which was able with one word even in a moment to turne the whole world into nothing, and the sonnes of men as though they had never beene; yet (I say) this powerfull and mighty voice did not at all amaze or mollifie the un-relenting stubbornenesse of this bloudy wretch: but in a strange dogged fashion he answers GOD Almighty even to His face. For, when GOD mildly and fairely asked him what was become of his brother *Abel*, he answered, *I cannot tell*: Nay, further, as though he had bid GOD go looke, he saith, *Am I my brothers keeper?* Where take this note by the way; Let not Christians thinke much to receive dogged answers and disdainfull speeches from prophane men: you see how doggedly this fellow answers even GOD Almighty: *The Disciple is not above his Master, nor the servant above his Lord: It is enough for the Disciple to be as the Master, and the servant as his Lord: if they have called the Master of the house Beelzebub, how much more them of his household? Mat.10.24,25.*

Psal.114.7. Psal.47.5. Psal.114.8. Gen.4.9.

What a strange stony heart lodged in the breast of the tyrant *Pharaoh*? When the Prophet (1 *Kin.* 13.)

13.) cried to the altar of *Ieroboam*, *O altar, altar*, the altar clave presently asunder at the Word of GOD in the mouth of the Prophet; but this mighty hammer of the Word, (*Ier.*23.29.) with ten miracles gave ten mighty strokes at *Pharaohs* heart; and yet could find no entrance, could not pierce it; but rebounded backe as an arrow shot against a stone wall. Let no man then thinke it strange to see many stubborne and rebellious wretches run on in their courses, and rage against the waies of GOD, though they have both the Ministry of the Word of GOD to reclaime them, and be many times singled out particularly by the hand of GOD with some speciall judgement, for the abatement of their fury. For, the rebelliousnesse of mans nature can never possibly be tamed, corrupt affection can never be conquered, untill the heart wherein it sits inthron'd, be crusht and broke in peeces: and this hardnesse of heart can never be mortified, no created power can possibly pierce it, untill the Almighty Spirit take the hammer of the Word into His owne hand; that by His speciall, unresistable power He may first breake and bruise it, and after by sprinkling it with the bloud of CHRIST, dissolve it into teares of true repentance, that so it may be softened, sanctified, and sav'd. And let no man marvell, that the powerfullest Ministry doth produce by accident the most pestilent scorners, cruellest persecutors, and men of most raging cariage against the meanes of their salvation; for these reasons.

1. From the nature of the glorious Gospell of

of IESVS CHRIST, the sunn of righteousnesse, which shining upon one that hath spirituall life, will more reuiue and quicken him: but in one dead in sinnes and trespasses, causes him to stinke more hatefully before the face of GOD and man.

2. From the cruelty of Satan: who laies more burdens and heavier chaines upon him; that the Ministers labour to pull out of his snares.

2. *Vnsatiable.* Corrupt affection is unsatiable in all it sensuall pursuits for the empoysoned,

1. Fountaine of originall pollution is bottomlesse, restlesse, and ever working; it sends out unceassantly fresh desires, new longings, and more greedinesse, for the grasping, engrossing, and devouring of earthly delights and carnall pleasures.

2. When the heart of man forsakes the blessed and boundlesse *Fountaine of living waters*; of which if it should *drinke* heartily and sincerely, and every drop should be in it *a well of water springing up to everlasting life*; and digs unto it earthly pits; wherout to suck the muddy and troubled streams of vanity and sensuall delights; then GOD in his just Iudgement makes those pits bottomlesse, that they'le hold no water; so that it shall seeke and never bee satisfied: it shall toile and tire out it selfe in waies of wickednes and destruction, and shall never find end and rest; but in endlesse woe and restlesse torments.

3. Never was jaylor so jealous over his prisoners, as Satan is watchfull over every wicked man.

And therefore leaſt he ſhould waxe weary of his way to hell, he failes not by a ſecret accurſed influence to fill his ſinfull heart, with an unquenchable thirſt after pleaſures of the earth. And he doth not onely put this inſatiable thirſt into the ſoule of a carnall man; but alſo by his jugling and art of impoſture, he gilds over ſenſuall objects, with lying glory, and a deceitfull luſtre, and puts a violent, ſtrong inticing power into wordly vanities, that they may continually feed his greedy appetite with freſh ſucceſſion, and an endleſſe variety of ſenſuall ſweetneſſes. Satan himſelfe is infinite in malice againſt the majeſty of GOD. Hee drinkes up ſinne, and devoures iniquity with as inſatiable greedineſſe, as Behemoth the river *Iordan*. Of all thoſe huge mountaines, the numberleſſe number, and purple ſeas of ſinnes and tranſgreſſions, which have at any time, any where, by any creature been committed ſince himſelf firſt fell from heaven unto this houre, or ſhall be from thence untill the day of doome, or from thence everlaſtingly in hell, by bannings, curſings and deſpaires amongſt thoſe damned fiends: I ſay, of all theſe ſinnes Satan is guilty one way or other: and if he might have his will, he hath malice enough to make an infinite addition both in number and hainouſneſſe. Where one ſinne is committed, he wiſheth there were ten thouſand. Hee would have every ſinfull thought be a ſin of Sodomy: every idle word a deſperate blaſphemy: every angry looke, a bloody murther: every frailty, a crying ſinne: every default, a damnable rebellion. Now as Satan himſelfe is thus in-

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finite and insatiable in the waies of darkneſſe; ſo doth hee inſpire every limbe of his with a ſpice of this ſinfull greedineſſe, and reſtleſſe purſuit of their owne wicked waies. To give an inſtance of trembling and terrour in this kind, and of Satans mercileſſe malice that way. I knew a man which in his life time was given to that fearefull blaſphemous ſinne of ſwearing, who comming to his deathbed, Satan ſo fild his heart with a madded and enraged greedineſſe after that, moſt gaineleſſe and pleaſureleſſe ſinne) that though himſelfe ſwore as faſt and furiouſly as he could; yet (as though hee had beene already amongſt the bannings and blaſphemies of hell) he deſperatly deſir'd the ſtanders-by to helpe him with oathes, and to ſweare for him. Incredible rage, prodigious fury! Now if Satan be able to beget ſuch inſatiableneſſe after ſin wherein there is no profit or delight at all; how fiercely & fearefully will he enrage carnall men in the purſuit of gainfull, pleaſure full and advancing ſinnes?

You ſee then how the inſatiableneſſe of corrupt affection ſprings out of the fountaine of originall naughtineſſe, from the juſt curſe of GOD and malice of Satan.

It is cleare and evident by ordinary experience, and obſervation in the world, with what inſatisfiable deſire and greedineſſe, corrupt affection doth feed upō that ſenſuall object, and earthly pleaſure, upon which with ſpeciall apprehenſion, and delightfull taſte, it ſeazes and ſets it ſelfe.

1. If it fall in love with honour and high

roomes; it begets ambition, which is an unsatiable thirst after glory, and a gluttonous excessive desire after greatnesse. Of all other vicious passions which doe possesse the heart of man, it is the most powerfull and unconquerable. As it is superlative and transcendent in it object and aspirations; and seated in the highest, and haughtiest spirits; so is it resolute and desperate in it undertakings, furious and head-strong in it pursuits and persecutions. It is ventrous to remove any let, and hardned for all meanes; many times without remorse or teares, it takes out of the way by some cruell contriuance, their deerest friends, and tramples the neerest blood, as we see ordinarily in the Turkish Emperours, to get up into an high place, and grasp an Imperiall Crowne. It is victorious over all other affections, and maisters even the sensuality of lustfull pleasures, as we may see in many great men of the Heathens, *Alexander*, *Scipio*, *Pompey*, and many others; who being tempted with the exquisitenes and varieties of choisest beauties, yet forbare that villanie, not for conscience sake, or for feare of GOD, whome they knew not; but least thereby they should stop the current of their victorious atchieuements, and obscure the glory of their remarkable valour. It preferres a high roome in the world before a temporall life; yea, and eternall life too. How many great mens hearts have burst, at the displeased and frouning countenance of a King? how many either by desperate practices or their own violent hands have brought themselves to untimely ends, because they were im-

impatient of the lower places they had formerly enjoyed. *Achitophel*, when hee was like to loose the reputation and ranke of a Privy Councellour, sadled his Asse, went home, put his house in order, and hanged himselfe. How many daily runne great hazards, to domineere for a while in their undeserved dignities? And prepare against the day of wrath, by an unconscionable purchasing of highest roomes amongst the sonnes of men?

Lastly, it is uncapable of society, and sharpned by the enjoyment of that it desireth. Give roome to *Cæsar*, and heele ambitiously pursue the Soveraignty of the whole world: Let *Alexander* conquer the whole world, heele aske for moe; let those be subdued; he would climbe towards the starres, if he could aspire thither, he would peep beyond ỹ heavens. For the proud and ambitious man enlargeth his desire like hell, and is as death, and cannot be satisfied, &c. *Hab.* 2. 5. Who can fill the bottomlesse gulfe of hell, or stop the insatiable jawes of death? neither can the greedy humour of a haughty spirit be satisfied. Let a consideration of that crowne of endlesse joy and glory, which the Christian hath in pursuit; be unto him a counterpoyson to uphold his heart in comfort and contentment against the vanity and venome of such endlesse ambitions; and if men be so infinitly ventrous for an earthly crowne, which (as one sayes) if wee well weighed with what feares, jealousies, cares, insidiations, &c. it is thick set, if we found it before us in the way, we would not take it up. I say then, how eager should wee bee

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Laſtly, it is uncapable of ſociety, and ſharpned by the enjoyment of that it deſireth. Give roome to *Ceſar*, and heele ambitiouſly purſue the Soveraignty of the whole world: Let *Alexander* conquer the whole world, heele aske for moe; let thoſe be ſubdued; he would climbe towards the ſtarres, if he could aſpire thither, he would peep beyond ỳ heavens. For the proud and ambitious man enlargeth his deſire like hell, and is as death, and cannot be ſatisfied, &c. *Hab.* 2. 5. Who can fill the bottomleſſe gulfe of hell, or ſtop the inſatiable jawes of death? neither can the greedy humour of a haughty ſpirit be ſatisfied. Let a conſideration of that crowne of endleſſe joy and glory, which the Chriſtian hath in purſuit; be unto him a counterpoyſon to uphold his heart in comfort and contentment againſt the vanity and venome of ſuch endleſſe ambitions; and if men be ſo infinitly ventrous for an earthly crowne, which (as one ſayes) if wee well weighed with what feares, jealouſies, cares, inſidiations, &c. it is thick ſet, if we found it before us in the way, we would not take it up. I ſay then, how eager ſhould wee bee

after the glory of Heaven?

2. If corrupt affection fall in love with riches, and the wedge of gold, it begets covetousnesse, the vilest and basest of all the infection of the soule: as ambition haunteth the haughtiest spirits, so covetousnesse lodgeth in the most dunghill disposition, it turnes the soule of man, that noble and immortall spirit into earth and mud: whereas it might live in heaven upon earth, and by holy meditation, by a sweet familiarity and acquaintance (as it were) with GOD, and conversing above, and in that everlasting heaven of endlesse happinesse hereafter: It lies in hell upon earth, and by restlesse torture of unsatiable greedinesse, makes way by it rooting to descend into the hell of wicked devils in the world to come. This devouring gangrene of greedinesse to get riches, doth not onely by a most incompatible antipathy, keepe out grace and GODS feare; but also by it venomous heat wast and consume all honest and naturall affection, both to man, and beasts, to parents, kindred, friends and acquaintance. Nay, it makes a man contemne himselfe body and soule, wilfully to abandon both the comfortable enjoyment of this short time of this present mortality, and all hope of the length of that blessed eternity to come, for a little transitory pelfe, which he doth neither enjoy or use; except it be for use which enlargeth his covetous thirst as mightily, as it brings forth money monstrously.

Besides, covetousnesse pierceth thorow the soule with a thousand torments, and the riches of iniquity

iniquity ingender in the heart of man many tortures, envies and moleſtations, as their proper thunderbolt and blaſting. And of all other vile affections it is moſt ſottiſhly and ſenſleſly unſatiable, *Eccleſ.* 4. 8. For, how is it poſſible that earth ſhould feed or fill the immateriall and heaven-borne ſpirit of a man? It cannot be: and the Spirit of GOD hath ſaid it ſhall not be; *Eccleſ.* 5. 9. *He that loveth ſilver ſhall not be ſatiſfied with ſilver*, &c. Hence it is, that the deeplier the drowſie heart of this covetous man doth drinke of this golden ſtreame, the more furiouſly it is inflam'd with ſpirituall thirſt. Nay, it is moſt certaine, that if the covetous man could purchaſe a monopoly of all the wealth in the world; were he able to empty the Weſterne parts of gold and ſilver; and the Eaſt of pearles and jewels; ſhould he encloſe the whole face of the earth from one end of heaven to the other; and heape his hoards unto the ſtarres: yet his heart would be as hungry after more riches, as if he had never a penny, and much more: Such is GODS curſe upon that man which makes his gold his god. And this inſatiableneſſe in the covetous man begets cruelty and oppreſſion of others, and perpetual want of contentment and comfort in that he hath already. Sweetnes of gaine makes him many times drinke the bloud & eat the fleſh of the oppreſſed. He begins firſt (if he be of power and place) to grind the faces of the poore, then to pluck of their skins, then to teat their fleſh, then to break their bones, and chop them in peeces as fleſh for the pot, and at laſt even to eat the fleſh of GODS

people. That is, first to weary them out with petty wrongs and extraordinary occasions, to vexe them with new conditions, and unconscionable encroachments: and at last to wring their pensive soules from their wasted and hunger-starv'd bodies, with extremity of oppression, and cruelty of covetousnesse. And that which is a just curse upon the covetous man; he is ever infinitely more tormented with the want of that which he doth immoderately and unnecessarily desire, than contented and comforted with the enjoyment of those things he doth presently possesse. The ambitious man, if he be disgrac'd and over-top'd by any grand opposite and counterfactionist, or derided and revil'd with baser and inferiour contempt, or neglected by omission of some due observance and ceremony of state: he (I say) is more griev'd, if he want grace, for some such little default in the attributions of his place, and want of complemental respect in that measure, and of such men as he desires; than he hath glory and pompe in his highest place. This is cleare in *Haman*; though he was compassed and crown'd with such undeserved and extraordinary precedency and pompe; yet this one little thing, because *Mordecai* would not bow the knee and do reverence to him at the Kings gate, did utterly marre and dissweeten all the other excellencies of his new advancement, and extraordinarinesse of the Kings favour: See *Hester* 5. 10, 11, 12, 13. *And Haman told his wife and friends of all his glory*, &c. *But all this* (saith he) *doth nothing availe me as long as I see Mordecai the Iew*

Iew ſitting at the Kings gate. As it is thus in ambition, and in great men that are graceleſſe; they many times take more to heart (out of the pride of their hearts) the want of ſome one circumſtantiall obſervance, and of reverence from ſome one man; than they heartily enjoy all the other glory of their place: ſo it is alſo with the covetous man; though already he hath more than enough; yet ſome greedy wiſh of a new addition doth more torture his heart, than the rowing amongſt al his other wealth can rejoyce it. *Ahab*, though he had al- 1 King. 21. 4.
ready in his hand the riches, glory, pleaſures, & ſoveraignty of a kingdome, yet after he had caſt his covetous eye upon poor *Naboths* vinyard wch was near his palace, his heart did more afflict and vex it ſelf with greedy longing for that bit of earth; than the vaſt and ſpacious compaſſe of a kingdome could counter-comfort. He could take no joy in the beauty of a crowne, and largeneſſe of his royall command, becauſe his poore neighbour would not deprive himſelfe and all his poſterity of the inheritance of his fathers, which his anceſtors had enjoyed time out of mind.

For a counterpoyſon againſt the greedy gangrene of hoarding up riches; conſider in what ſtead thy riches will ſtand thee upon thy bed of death; conſider that ſpeech of a poore diſtreſſed woman afflicted in conſcience, whom I heard thus ſay in the agony of her grieved ſpirit, I have husband, goods, and children, and other comforts; I would give them all the treaſures of the earth if I had them, and all the good I ſhall have in

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this world or in the world to come, to feele but the leaſt taſte of the favour of GOD in the pardon of my ſinne: ſhe would in this caſe with all her heart haue giuen the warmeſt and deareſt bloud of her heart for one drop of CHRISTS bloud to do away her ſinnes.

If corrupt affections fall in love with worldly pleaſure, ſuch as are ſurfeiting and drunkenneſſe, chambering and wantonneſſe, luſt and uncleanneſſe, unlawfull ſports and recreations, it begets a ſtrange furious thirſt and heat in the carnall appetite, which cannot be ſatisfied, but like the two daughters of the horſleech, which cry ſtill, give, give; which is ſet on fire by hell: and therefore it is as unſatiable as that bottomleſſe infernall pit; every taſte of ſenſuality ſerves as fewell to increaſe the flame and fury of concupiſcence: We ſee it in drunkards, who by drinking do not quench their thirſt, and ſatisfie their appetite, but by their immoderate ſwilling both increaſe the burning thirſt of their bodies and inraged intemperance of their minds. We heare it of wantons, *Wiſd.* 2. *Come let us enjoy the pleaſures that are preſent*, &c. *Let us crowne our ſelves with roſes before they wither, let there be no pleaſant meadow which our luxurioufneſſe doth not paſſe over; let us leave ſome token of our pleaſure in every place, for that is our portion, and this is our lot.* Every Carnaliſt feeles it in himſelfe after once he hath given the reins to his concupiſcence: he is like a ſtrong man running headlong downe a ſteepe hill, though he would never ſo faine, he cannot ſtay himſelfe, but run ſtill faſter and faſter,

till

till he breake his neck at the bottome: If once he ſuffers the fountaine of originall pollution which naturally flowes out of his rocky heart, to have that free and full courſe: it will ſhortly gather in its paſſage many ſtrong and heady ſtreames of ſtubbornenceſſe and rebellion, untill by growing by little and little in ſtrength and ſwiftneſſe, it ſwell into a mighty and furious torrent, ſo at laſt fall with fearefull noyſe and horrour into the gulfe of irrecoverable miſery. In a word, after the heart of a man be ſet upon any ſenſuall delight, it feeds upon it as greedily as the horſleech upon corrupt bloud, it will burſt before it give over. It will by no meanes part with its hold untill it either be broken with the hammer of the Word, or burſt with the horrour of deſpaire. It drinkes ſo deepe and long of the empoyſoned cup of carnall pleaſures, untill the LORD fill it unto its brim, full of the cup of wine of his indignation, and bid it drinke, be drunken, and ſpue, and fall, and riſe no more, *Ier.* 25. 27.

A counterpoyſon againſt this greedy wolfe of devouring earthly delights; conſider that at our converſion *Mutantur gaudia, non tolluntur, Heavenly ſucceed carnall joyes:* See *Iackſon of Iuſt. Faith, pag.* 340, 341.

4. If it fall in love with revenge, it begets a baſe, a cruell and wolviſh diſpoſition, and an unnaturall thirſt of bloud: of all the ſinfull paſſions of the ſoule, deſire of revenge is the moſt baſe and cowardly: it ever breeds in the moſt hatefull and weakeſt minds. And of all kind of revenge, that

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is most execrable and deadly, which (like a serpent in the greene grasse) lies lurking in the flatteries and fawnings of a fliring face; which kisses with *Iudas*, and kils with *Ioab*; entertaines a man with outward formes, and complement, and curtesie, but would (if it durst or might) strike about the third rib, that he should never rise againe: When a mans words are to his neighbour as soft as oyle and butter, but his thoughts towards him composed all of bloud and bitternesse, of gall and gun-powder: for we commonly see, that the basest and most worthlesse men are most malicious and revengefull: seldome doth it find harbour in a well-bred and generous spirit: but as thunder, and tempests, and other fearefull motions in the aire do trouble onely and disquiet those weaker fraile bodies below, but never disturbe or dismay those glorious heavenly ones above: so wrongs, disgraces, and wrongfull usages doe vexe and distemper men of baser temper and conditions: but the causelesse spite and prophane indiscretions and childish brawles of fooles, wound not great and high minds. Above all others, the true Christian which is onely of a true noble spirit, contemnes, scornes, and disdaines to be revenged upon any, though his undeservedly basest and greatest enemy: For,

1. He is completely fortified with the armour of proofe of his owne innocency against the malice and mischiefe of wicked men, and comforted continually with that inward spirituall feast of a good conscience, against all the lies and slanders

ſlanders of lewd and ſpitefull tongues.

2. He leaves them to be ſcourged of their owne conſciences for their cauſleſſe ill-wils againſt him, and wrongfull dealings: then which, (except they repent and be reconciled) there is no more certaine and ſevere revenger and executioner: no ſcourges, no ſcorpions can ſo laſh and torture a man, as his owne foule and guilty conſcience.

3. He is kept in awe by an holy feare from preſuming to take vengeance out of GODS hands: It is one of GODS royall prerogatives, we muſt not meddle with that, or incroach upon it, *Vengeance is mine, I will repay it, ſaith the* LORD, *Rom.* 12.19.

4. He will not pollute ſo farre, and defile the glory and nobleneſſe of his Chriſtian reſolution, as to be mov'd and diſquieted with the rage of any dogged *Doeg* or railing *Shimei*, by procuring temporall puniſhments to the ſpirituall afflictions: and outward vexations to the inward wofull miſery of the ſoule of his prophane malicious oppoſite: except he ſee it probable, that by ſuffering juſtice to have its courſe, the party may be humbled, and others terrified.

5. He knowes out of his Chriſtian policy, that a couragious and undaunted inſenſibility in ſuffering injuries, is the way to tame and ſtop the rage and fury of the wrongers, and to make them to returne and rebound wholly like heavy blowes upon their owne pates. For, a prophane malicious man cannot be poſſibly more vext, than to ſee himſelfe

himſelfe direct particularly his hate and contempt againſt his ſuppoſed adverſary a good Chriſtian, and yet he is able to beare it away without wound or paſſion; nay with reputation and comfort.

As revenge is baſe, ſo it is bloudy and unquenchable, and prodigiouſly thirſty that way: I will give inſtance in the moſt revengefull wretch (I am perſwaded) that ever lived: It is reported of a man, or rather a * monſter of *Millaine* in *Italy*; when he had ſurpriſed upon the ſudden one whom he deadlily hated, he preſently overthrew him, and ſetting his dagger on his breaſt, told him, he would preſently have his bloud, except he would renounce, abjure, forſweare, and blaſpheme the GOD of heaven; which, when that fearefull man (too ſinfully greedy of a miſerable life) had done; in a moſt horrible manner he immediately diſpatch'd him, as ſoone as thoſe prodigious blaſphemies were out of his mouth: and with a bloudy triumph inſulting over his murdered adverſarie, as though his heart had beene poſſeſt of all the malice of hell, he added this horrible ſpeech: *Oh* (ſaith he) *this is a right noble and heroicall revenge, which doth not onely deprive the body of temporall life, but bring alſo the immortall ſoule to endleſſe flames everlaſtingly.*

* *Bodin. de Rep. lib. 5. cap. 6.*

3. *Deſperate*: corrupt affection is ſtrangely deſperate to run headlong upon the damnation of hell, for a little earthly delight: if we ſhould ſee a naked man in ſome furious moode, as prodigall of his

his temporall life, runne upon his owne ſword, or throw himſelfe from ſome ſteep rocke, or caſt himſelfe into ſome deep river, and teare out his owne bowels, we ſhould cenſure it preſently to be a very deſperate part and ruefull ſpectacle: what ſhall we ſay of him then, who thorough the fury of his rebellious nature, to the endleſſe deſtruction of the life of his immortall ſoule, doth deſperatly throw himſelfe upon the devouring edge of GODS fierceſt indignation: upon the ſharpeſt points of all the plagues and curſes in his Booke, and into the very flames of everlaſting fire: It is a very fearefull thing, to ſee a man bath and embrue his hands in the blood and butchery of his owne body, and with his murderous blade to take away the life thereof: but of how much more horrour and wofulneſſe is that ſpectacle, when a deſperate wretch with the empoyſoned edge of his owne enraged corruption, doth cut the throat of his owne deare immortall ſoule, ſo that a man may teach him all his life long, by the blood thereof in the ſinfull paſſages of his life, untill at length it bee ſtark dead in ſinnes and treſpaſſes, for how can a ſoule all purple red with willfull ſheading its own blood, looke for any part in that pretious blood of that ſpotles lambe? Nay, aſſuredly ſuch bloody ſtubbornnes and ſelfe-murthering cruelty will be paid home at laſt, by the ſevere revenger of ſuch curſed deſperatneſſe. Hee will judge ſuch a man after the manner of them that ſhed their owne blood, and give him the blood of wrath and of jealouſie.

Lord

Lord it is prodigiously strange and lamentably fearefull, that so noble and excellent a creature as man, prince of all other earthly creatures, by the priviledge of reason and enlightned with the glorious beame of understanding, nature should be so furiously madded with its owne malice, and bewitchedly blindfolded by the Prince which rules in the Aire; as, for the momentany enjoyment of some few glorious miseries, bitter-sweet pleasures, heart-vexing riches, or some other worldly vanity at the best, desperatly and wilfully to abandon and cast himselfe from the unconceivable pleasures of its joyfull place where GOD dwels, into an infinite world of everlasting woefulnesse. For let a carnall man consider in a word his prodigious madnesse in this point. He might not onely in this vale of teares bee possest with a peacefull heart, which is an incomparable pretiousnesse surpassing all created understandings: For I dare say this, I know it to bee true: One little glimpse of Heaven shed sometimes into the heart of a sanctified man, by the saving illumination of the comforting spirit, whereby he sees and feeles, that in despight of the rage of divels, & malice of men; let sin and death, the grave and hell doe their worst, his soule is most certainely bound by the hand of GOD in the bundle of the living, and that hee shall hereafter everlastingly inhabite the joyes of eternity: I say this one conceit being the immediate certificate of the spirit of truth doth infinitely more refresh his affections, and affect his heart with more true sweetnesse and tastfull pleasure, then all carnall delights

lights, and ſenſuall delicacies can poſſibly produce, though they were as exquiſite and numberleſſe, as nature, art, and pleaſure it ſelfe could deviſe, and to be enjoyed ſecurely as long as the world laſts. Beſides this heaven upon earth, and glorious happineſſe even in this world, he might hereafter go in arme with Angels, ſit downe by the ſide of the bleſſed Trinity amongſt Saints and Angels, and all the truly worthy men that ever lived, with the higheſt perfection of bliſſe, endleſſe peace, and bleſſed immortality: all the joyes, all the glory, all the bliſſe, which lies within the compaſſe of heaven, ſhould be powred upon him everlaſtingly: and yet for all this he doth not onely in a ſpirituall phrenſie deſperately deprive himſelfe, and trample under foot this heaven upon earth, and that joyfull reſt in heaven, world without end: but alſo throwes himſelfe into a hell of ill conſcience here, and hereafter into that hell of Devils, which is a place of flames, and perpetuall darkneſſe, where there is torment without end, and paſt imagination.

The day will come, and the LORD knowes how ſoone, when he will clearely ſee and acknowledge with horrible anguiſh of heart, his ſtrange and deſperate madneſſe. See *Wiſd.* 5. 2, &c. For, after the moment of a few miſerable pleaſures in this life be ended, he is preſently plunged into the fiery lake, and ere he be aware, the pit of deſtruction ſhutteth upon him everlaſtingly: and if once he find himſelfe in hell, he knowes there is no redemption out of that infernall

nall pit: then would he think ;himſelfe happy, if he were to ſuffer thoſe bitter and intolerable torments no mo thouſands of yeares, than there are ſands on the ſea ſhore, haires on his head, ſtarres in heaven, graſſe piles on the ground, and creatures both in heaven and earth: for, he would ſtill comfort himſelfe at leaſt with this thought, that once his miſery would have an end: but alas, this word, *never*, doth ever burſt his heart with unexpreſſible ſorrow, when he thinks upon it: for, after an hundred thouſand of millions of yeares there ſuffered, he hath as farre to ſuffer, as he had at the firſt day of his entrance into thoſe endleſſe torments: now let a man conſider, if he ſhould lie in an extreme fit of the ſtone; or a woman, if ſhe ſhould be afflicted with the grievous torture of child-bed but one night; though they lie upon the ſofteſt beds, have their friends about them to comfort them, Phyſitians to cure them, all needfull things miniſtred unto them to aſſwage their paine; yet how tedious, painfull, and wearifome would even one night ſeeme unto them? how would they turne and toſſe themſelves from ſide to ſide, telling the clocke, counting every houre as it paſſeth, which would ſeeme unto them a whole day? What is it then (think you) to lie in fire and brimſtone, inflamed with the unquenchable wrath of God world without end? Where they ſhall have nothing about them but darkneſſe and diſcomforts, yellings and gnaſhings of teeth: their companions in prophaneneſſe and vanity to ban and curſe them: the damned fiends of hell to ſcourge them and tor-

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ment them: deſpaire and the worme that never dies, to feed upon them with everlaſting horrour.

If carnall wretches be ſo deſperate, as wilfully to ſpill the bloud of their owne ſoules: let us ſet light by the life of our bodies, if the cruelty of the times call for it, for the honour of the Saviour of our ſoules.

Let me give one inſtance of dangerous ſnares, wherein ſuch as theſe are ordinarily entangled and holden faſt, from which inferiours are for the moſt part free. Let us come into a towne or countrey-village, and we ſhall find all the reſt not ſo exorbitant but enter into the Noblemans, Gentlemans, or Knights houſe, (if there be any there) there ſhall we find a neſt of new-fangl'd faſhioniſts; naked breaſts, and naked armes, like bedlams, ſaith that excellent and learned Gentleman, in his *Oyle of Scorpions.* Buſhes of vanity in the one ſexe, which they will not part with (ſaid *Marbury*) untill the Devill put a candle into the buſh: and cut haire in the other, ſtirs againſt the Ordinance of GOD, and nature in both: and many other ſuch deformed lothſome, and prodigious faſhions, cenſured by that ſtinging and flaming place againſt faſhion-mongers, *Zeph.* 1. 8. And theſe are the more pernicious, becauſe it were many times more eaſie for us of the Miniſterie. I ſpeake out of ſome experience: to undertake by GODS bleſſing (*cæteris paribus*, as they ſay) the driving of an impure wretched drunkard, from his beaſtly and ſwiniſh ſin, which would be a very hard taske, than Pag. 109.

than to draw such as delight in, and dote upon these miserable fooleries, from the abhorred vanity of strange fashions: nay, and though somtimes they would be thought to looke towards religion.

And thus I have done with the reasons peculiar to every severall sort of greatnesse: I now come to those which are common to them all.

1. All the great ones according to the flesh in any of these kinds: I say, ye are all as yet deadly enemies from the very heart-root to the profession and practice of the holy men, without which holinesse we cannot see GOD: you cannot endure to be called puritans; much lesse to become such: and yet without purity, none shall ever see the face of GOD with comfort.

Psal 24.4. Mat.5.8. Heb.12.14.

Mistake me not. I meane CHRISTS καθαροὶ, CHRISTS puritans, and no other, [a] *Matth.* 5.8. [b] *Ioh.*13.11. & [c] 15.3.

a Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ.
b Καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.
c Ἤδη ὑμεῖς καθαροί διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

Secondly, I meane onely such as *Bellarmine* intimates, when he cals King IAMES puritan: for, he so cals him, saith D. *Harkwit* against *Carrier*, because in the first booke of his *Basilicon Doron*, he affirmes, that the religion professed in *Scotland* was grounded upon the plaine words of the Scripture: And againe in his second Booke, that the reformation of religion in *Scotland* was extraordinarily wrought by GOD. Gracious and holy speeches (as you see) with men of the world are puritanicall. And if a man speake but holily, and name but reformation, Scripture, conscience, and such other words which sting their carnall hearts,

Cap. 2. pag. 258.

hearts, it is enough to make a man a puritan.

Thirdly, I meane the very same, of whom Bishop *Downam* one of the greatest schollers of either Kingdome, speakes thus in his Sermon at Spittle, called *Abrahams Triall: And even in these times* (saith he) *the godly live amongst such a generation of men, as that if a man do but labour to keepe a good conscience in any measure, although he meddle not with matters of State, or Discipline, or Ceremonies, (as for example, if a Minister diligently preach, or in his preaching seeke to profit rather than to please, remembring the saying of the Apostle,* If I seeke to please men, I am not the servant of CHRIST, Gal. 1. 10. *Or if a private Christian make conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) he shall straightway be condemned for a Puritan, and consequently be lesse favoured than either a carnall Gospeller, or a close Papist,* &c. Pag. 72.

Fourthly, I meane none but those whom the Communion-Booke intends in that passage of the prayer after confession: *That the rest of our life hereafter may be pure and holy.*

Now these come by their purity by preaching the Word. Now saith CHRIST, ye are καθαροὶ, cleane by the Word which I have spoken unto you, *Ioh.* 15. 3. The Word must first illighten, convince, and cast them downe: so that out of sight of sinne, and sense of divine wrath, being weary, sicke, lost, wounded, bruised, broken-hearted, (these are Scripture-phrases) and thereupon casting their eyes upon the amiableness, excellency,

and ſweetneſſe of the LORD IESVS, and the All-ſufficiency of His bloud to cure them, reſolve to ſell all, to confeſſe and forſake all their ſinnes, not to leave an hoofe behind: and then taking him offered by the hand of GODS free grace, as well for an Husband, Lord, and King, to love, ſerve, and obey Him, as for a Saviour to free them from hell. They put on with the hand of faith the perfect purity of His imputed righteouſneſſe, attended ever with ſome meaſure of inherent purity, infuſed by the ſanctifying Spirit, and after entring the good way, their lives are ever after pure and holy. Theſe are CHRISTS καθαροὶ, and the Puritans I meane. And theſe men of purity ſome never meane to be: nay, they heartily hate the very image of IESVS CHRIST in them, they ſpeake ſpitefully againſt them, *David* was not onely the drunkards ſong, but thoſe alſo that ſate in the gate ſpoke againſt him: they are your *muſicke*, and matter of your mirth; *I am your muſicke*, ſaith the Church in the perſon of *Ieremie*, *Lam.* 3. They will many times call upon a roguiſh vagabond at your feaſts to ſing a ſong againſt them, whom they ſhould rather ſet in the ſtockes; they are tranſported, and inwardly boyle with farre more indignation and heart-riſing againſt their holineſſe, purity, preciſe walking, and all meanes that lead thereunto, though enjoyned upon paine of never ſeeing the face of GOD in glory: than more ſimple, poorer, and meaner men; and that's a reaſon they ſticke faſter in the Devils clutches than they, and that few of them are called, converted,

Heb 12.14. Pſal.24.4. Mat 5.8. Ioh.3.3. Eph 5.15.

verted, and saved, according to my Text.

Secondly, ye that are thus the worlds favourites, are very loth to become fooles; and therefore in the meane time lie lockt full fast in the Devils bands, and cannot escape except ye be such. I speake a very displeasing thing to worldly-wise men, but they are the very words and wisdome of the Spirit of GOD, 1 *Cor.* 3.18. *Let no man deceive himselfe: if any man among you seemeth to be wise in this world, let him become a foole, that he may be wise.*

Let no man deceive himselfe; such caveats as this are wont to be premised when men out of their carnall conceipts are peremptory to the contrary, and would venture their salvation (as they say) that it is not so. See *Ephes.* 5.6. 1 *Cor.* 6.9. *Mat.* 5.3. And did not most of your hearts rise against these words of mine (you must become fooles, or never be saved) untill I brought Scripture? Give me here leave (I pray you) to intimate in a few instances the meaning of the place, and the truth of your false and selfe-couzening hearts in obnoxiousnesse to the point. Suppose a messenger of GOD should deale faithfully with you, and tell you, that upon the LORDS Day you must not serve your selves, and your owne turnes, in idlenesse, travailing, sports, gaming: in any earthly businesse, or mis-imployment whatsoever: but spend that whole blessed Day wholly and onely in spirituall refreshing, heavenly businesses, divine worship, and holy duties: in meditation upon the creatures spiritually, upon the great worke

of redemption and reſurrection of CHRIST: and upon that everlaſting reſt above: of all which the Chriſtian Sabbath is a remembrancer unto us, in both publike and private prayer, reading, ſinging of Pſalmes, hearing Sermons, conference, &c. and in ruminating, and (as it were) chewing the cud upon Scripture points. I ſay, *ruminate (as it were) and chew the cud:* for, it is the very phraſe of the Church of *England* in the *Homily for reading Scriptures.* And thoſe reverend and godly men which compoſed them, expreſſe the benefit thereof emphatically: Thus run the words; *Let us ruminate* (of the Scriptures ſc.) *that we may have the ſweet juyce, ſpirituall effect, marrow, honey, kernell, taſte, comfort, and conſolation of them.* I ſay, ſuppoſe ye were thus preſt, would ye not preſently out of your worldly wiſdome and impatiency to be ſo ſnaffi'd at, to be tied all the day to ſpirituall exerciſes, and reſtrain'd from ordinary recreations, conceive of it, and cry out againſt it as a puritanicall novelty, and fooliſh preciſeneſſe? Becauſe you mention preciſeneſſe and novelty; I could (as I am wont, and to make you without excuſe) appeale unto, and implore the aid of antiquity, which will utterly take off ſuch aſperſions. And here (were it incident and ſeaſonable) I were able to procure Councels, and Fathers, and other authorities concurrently to teſtifie and take my part, that upon the LORDS Day, *we are to recreate our ſelves onely with ſpirituall delights:* onely then to ply divine buſineſſes, and to do thoſe things alone which belong to our ſoules ſalvation. Heare their owne words.

We

We ought upon that Day, *Solummodò spiritualibus gaudijs repleri.* Concilium Parisiense. Anno 829.

Tantùm divinis cultibus serviamus. August. de Temp. Serm. 251. *Soli divino cultui vacemus.* Idem Ibid.

Eaq; tantum faciat quæ ad animæ salutem pertinent. Hierom. in Cap. 56. Isa.

Nay the whole Church of *England* hath this threescore yeares and above complyed exactly with antiquity in this point in the *Hom. of the place and time of prayer:* These are the words, GOD'S *people should use the Sunday holily, and rest from their common and daily businesse: and also give themselves wholly to heavenly exercises of* GOD'S *true religion and service.* And yet for all this, you are so wise in your owne conceipts; ye will none of this saving folly, you are no such fooles, as after so long liberty to fall to any such strictnesse.

Secondly, suppose a Minister should counsell you when you come home from the house of GOD, to take your Bibles, and call both your wives and children to the comparing together, and conferring upon those things which were taught: That the husband should exact of the wife, and the wife aske of the husband those things that were there spoken and read, or at least some of them: That you should set this law to your selves to be kept inviolably, and not onely to your selves, but also to your wives and children: that you would spend that one whole Day of the whole weeke, whereon you meet to heare the Word, in medita-

tion

tion of those things which are delivered: I say now in this case your carnall wisedome would resolutely condemne such counsells, as contrary to the counsell of great houses, as a way to become a By-word to the whole Country, and as savoring too rankly of a foolish strictnesse, and needlesse singularity. And yet this was *totidem verbis*, wise, holy advise above twelve hundred yeares agoe: For it giving the counsell, I have but rendred *Chrysostome* word for word in diverse places. *Hom. 5. in Matth. In Eph. Serm. 20. Hom. 2. in Ioan. Hom. 5. ad Popul. Antioch.*

Thirdly, If Preachers should presse you to plant, and preserve Family Duties in your house, Prayer, and reading Scriptures, evening, and morning, Singing of Psalmes, &c. and you of greatest meanes may best spare time for such blessed businesses. Would not your wisedomes thinke this more then need: And that it would bee a foolish thing, and much against your profit, to rob your selves, and servants of so much time from your worldly affaires? And yet here I could produce foure or five Fathers above a thousand yeares ago, pressing this point, and punctuall for my purpose.

Besides

Beſides *Ambroſe* quoted in my Book *of Walking with God, pag.* 67. Here other Fathers, *Baſil, Origen, Chryſoſtome, Auguſt.*

Quid beatius eſſe poterit, quàm in terrâ tripudium Angelorum i. mitari, mox orto die ad precationes properantem, hymnis & odis venerari Creatorem, &c. *Baſil. Epiſt.* 1.

Docens & admonens, atque formam oſtendens, & tunc filijs ſuis; & tunc omnibus nobis in perpetuum; ut confeſtim diluculo ex noctis requie exſurgentes; ante omne opus vel verbum, ante omne colloquium, vel conventionem, primitias reſurrectionis noſtræ Deo exhibeamus in ſinceris orationibus, atq; precibus, in matutinis deprecationibus, atq; gratiarum actionibus. *Origen hib.* 1. *in Iob ſol.* 7.

A menſa non ad lectum, ſed ad deprecationem vertamus, ne brutis animantibus ſimus magis bruti. Novi fore multos, qui damnent ea, quæ nunc dicuntur, veluti qui novam quandam & miram conſuetudinem inveham concionandi; At ego magis damnabo pravam conſuetudinem, quæ nunc obtinuit. Etenim quòd poſt cibum, & menſam non ad ſomnum oporteat ire, nec ad cubile, ſed oporteat cibo preces, ac divinarum Scripturarum lectionem ſuccedere, manifeſtiùs declaravit ipſe Chriſtus, qui quum immenſam multitudinem accepiſſet convivio in deſerto, non remiſit illos ad lectum, aut ſomnum, ſed ad audiendos ſermones divinos invitavit. *Chryſoſt. conc.* 1. *De Lazaro.*

Nec ſolum vobis ſufficiat quòd in Eccleſiâ divinas lectiones auditis; ſed etiam in domibus veſtris, aut ipſi legite, aut alios legentes requirite, & libenter audite. *Auguſt. de Tem. Serm.* 55. *Pag.* 277.

Fourthly, If you were moved by the Miniſtery, to reſtore every halfe penny that you have any waies, at any time got wrongfully, or by any wicked meanes, or that you deraine unjuſtly from any man: And then caſting your eye backe, and conſidering, How you are growne *haſtily rich*, and by what waies you are come to a great deale of wealth, ſhould finde very foule workes: would you not force your ſelves by a ſtrong counter-plea of carnall reaſon, not to beleeve the point, and thinke it extreame madneſſe at the inſtance, and prating of a preciſe companion, which underſtands not the world (for ſo or in the like manner would you ſpeake) to part perhaps with a good part of your

your eſtate? And yet *Auſtins* Rule of above twelve hundreth yeares ſtanding, and confirmed concurrently by all Divines to this day, is, That *Non tollitur peccatum niſi reſtituatur ablatum*; No reſtitution, no remiſſion. And our owne Church tels us in the ſecond exhortation before the Communion: That *without readineſſe to make reſtitution, and ſatisfaction for wrongs done*, the Sacrament as often as you come, *doth nothing elſe but increaſe your damnation.*

Thus might I paſſe through all the points of Sanctification, and paſſages of holy life: And all the great men of the world, either in Learning, Wealth, Nobility, or Wiſedome *according to the fleſh*, would paſſe theſe cenſures upon them, and entertaine conceits of them proportionable to that of *Nicodemus* about the New-birth. They will not become fooles in the Apoſtles ſenſe: And therefore they are ſoakt, and faſt fettered in the gall of bitterneſſe, and bond of iniquity; and that above ordinary.

Thirdly, All ye great ones of the world in the ſenſe I have ſaid, As yee are very wiſe in your own conceits, and it may be truly ſo *according to the fleſh*, ſo you are ſelfe-conceited, and ſoule-couſeners about your ſpirituall ſtate. For you thinke all better then you, too preciſe, and all worſe then you too prophane; and your ſelves onely to have happily hit upon the golden meane; and pitch upon that well-tempered moderation in Religion, wherby you may enjoy temporall happineſſe here, and eternall hereafter. Sleepe in a whole skin (as they

ſay)

ſay) and with a good conſcience: Live the life of pleaſures, and die the death of the righteous. Whereas to be ſo conceited, is the very complement and perfection of folly: And the very ſame attempt as to make two parallel lines to meet. You thinke yee have a reach beyond the Moone: To lie in ſome ſweete ſinne, and yet to nouriſh in your ſelves ſome hope of ſalvation. To have two heavens, one in this world, and another in the world to come, which was never heard of: to weare two crownes of joyes: whereas IESVS CHRIST himſelfe had the firſt of thornes. But alas! Beloved, if you be ſaved in this condition, you muſt have a new Scripture, and there muſt bee found out another way to heaven, then any of the Saints ever went ſince the Creation or ſhall doe to the end of the world. And therefore we may ſay of you as *Quintilian* ſome where, of ſome deluded with an overweening conceit of themſelves. *That they might have prooved excellent Schollers if they had not beene ſo perſwaded already*: So if you did not thinke falſly, your ſelves ſafe already, you might be ſaved. But while you thus hugge the golden dreame of your miſtaken ſtates to GOD-ward like the Phariſees, the very Publicans and Harlots *ſhall goe into the Kingdome of heaven before you*, *Matth.* 21.31.

Fourthly, you that are great in the world in the foure forenamed reſpects, and meant in the Text; cannot poſſibly downe with, and digeſt downe-right dealing and the *fooliſhneſſe of preaching* as it is called, *verſ.* 21. And that vtterly undoes you.

You

You like well enough, nay and much approve, and applaud such Sermons as King IAMES censures, in *the reasons of his directions for preaching*, &c. which he there cals a light, affected, and unprofitable kind of preaching, which hath beene of late years (saith he) taken up in Court, University, City, and Countrey, ---- whereby the people are filled onely with ayrie nourishment, &c. and I warrant you, not especially hating to be reformed or disquieted, for these are not wont to discover your consciences, nor disturbe you in your present courses, they never terrifie you with any forethought of the evill day, neither torment you before the time: but now let a man come with the *foolishnesse of preaching*, by which it pleaseth GOD (saith the Apostle) *to save them that believe*, with demonstration of the Spirit, and of power, and come home to the conscience: if he suffer not Satan to revell in the blould of your soules without resistance, nor see you post furiously towards eternall fire, but will tell you that the pit of hell is a little before you: In a word, if he take the right course to convert you, and shew you therefore onely your spirituall misery, that you may be fitted for mercy, &c. O such a fellow is a dangerous man, a terrible and intolerable Teacher, able to drive men to distraction, despaire, selfe-destruction; he breaths out nothing but damnation, and his searching Sermons are as scorching as the very flames of hel! Fit phrases for the Devil himself, railing in a drunkard, or scoffing *Ishmael* against faithfulnesse in preaching; and if you know where or when

when such men preach, (and it may be you entertaine some intelligence for that purpose to prevent the torture) you will not, you dare not heare them for your hearts, except you cannot decline it for starke shame; or for a time or two to satisfie your curiosities, but as S. *Paul* saith, you become their enemies, because they tell you the truth: to which truth not to have listened in this day of your visitation, will hereafter (when it is too late) torment you more than ten thousand fiery Scorpions stings, and gnaw upon your consciences with unknowne and everlasting horrour. Alas! Beloved, what meane you? You will give your Physitian leave to tell you the distempers of your body: the Lawyer to discover unto you any flaw in your deeds: your horse-keeper to tell you the surfets of your horses; nay, your huntsman the surrances of your dogs: and shall onely the Minister of GOD not tell you that your soules are bleeding to eternall death? Preposterous and prodigious incongruity!

If it be thus then, that of all the severall sorts of great men mentioned before (by reason that they are beset with such variety of snares, entangled in so many temptations, so much taken up by the world, and for other reasons rendred already) very few are called, converted and saved, my counsell in a word unto all such, is CHRISTS owne word, *Luke* 13. 24. *Strive to enter in at the strait gate*; lay violent hands upon flesh and bloud, strangle your lusts, contend and * wrastle as for the Garland in the Olympian Games, to which the word seemes to allude, become fooles in the worlds *Use* 1.

* Ἀγωνίζεσθε.

worlds cenſure, that you may be wiſe in the myſtery of CHRIST; be little and vile in your own eſteeme, that you may be great and gracious in the eyes of GOD. In a word, ſubmit your ſoules to the ſword of the Spirit, and fooliſhneſſe of preaching, (as the Apoſtle cals it) that you may be wrought upon ſavingly, and brought into the *good way*, and that by ſuch works, and waies as theſe.

Upon which before I enter, give me leave to give you an account, why at this time I labour rather to work upon your conſciences for your perſonall converſion, than as heretofore to tender unto you counſels and conſiderations, for a more conſcionable deportment in your ſeverall publike places. When I well weighed with my ſelfe, the truth of that principle and poſition in *Hooker*, *That it is no peculiar conceipt, but a matter of ſound conſequence, that all duties are by ſo much the better performed, by how much the men are more religious, from whoſe abilities the ſame proceed*. And finding by experience of all ages, and moſt of all in theſe worſt and wofull times, that men of publike imployment and in high places, untill there be infuſed into their ſoules by the Spirit of grace an internall ſupernaturall principle and divine habit to worke by, untill *aliquid* CHRISTI (as they ſay) be planted in them by the power of the Miniſtry, they cannot poſſibly be univerſally thorow, and unſhaken. Some ſtrong affection, feare, favour, or ſome thing, will make them flie out and faile in ſome particular very fowly. Upon extraordinary temptation they will ſerve the times, and their owne

owne turnes: for, alas! as yet their ſpirits are not ſteeled with that heavenly edge, and mighty vigour, as to ſet to their ſhoulders againſt the torrent of the times, and not to be overflowen with it. I ſay, upon this ground I have adviſedly choſen to aſſay and follow this way at this time: for, if once you turne on the LORDS ſide in truth, you are won for ever to an invincible conſtancy, and conſcionableneſſe in an uniforme, regular and religious diſcharge of your publike duties: and will ever hold faſt without partiality, cowardlineſſe, or feare of mans face, that brave and noble reſolution, *Vt fiat juſtitia, ruat cælum*, let heaven and earth be blundred together with horrible confuſion, before I make ſhipwracke of a good conſcience, or be any waies drawne to do baſely. Being incorporated into the rock of eternity IESVS CHRIST bleſſed for ever, you will ſtand (like unmooveable rocks) againſt the corruptions of the times, and all ungodly oppoſitions; and never before. For, in the meane time (ſay Miniſters what they will) you will not be moved; but you heare our diſcourſes of a faithfull diſcharge of your places, as ye would heare a very lovely ſong of one that hath a pleaſant voice; they leave no more impreſſion upon your conſciences, than a ſweet leſſon upon the Lute in the eare, when it is ended; for, then both the vocall and inſtrumentall ſweetneſſe diſſolve into the aire, and vaniſh into nothing: It is too truly ſo with our Sermons upon your ſoules. Heare your character in GODS own words unto the Prophet; *They come unto thee, as the people commeth, and they ſit before me as my people, and they heare thy words, but they will not do them: for with their mouth they ſhew much love, but their heart goeth after their covetouſ-*

neſſe: and loe, thou art unto them, as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for, they heare thy words, but they do them not. Let us lift up our voices never ſo high, or cry never ſo lowd: and tell Iudges, *That they ought not to be afraid of the face of man, for the judgement is* GODS: that in judgement, *they muſt neither reſpect the perſon of the poore, nor honour the perſon of the mighty:* that they ſhould not onely hold their hands from groſſe bribes with *Epaminondas*, who (as the ſtory tels us) refuſed great preſents ſent unto him, although he was poore, ſaying, *If the thing were good, he would do it without any bribe, becauſe good: if not honeſt, he would not do it for all the goods in the world.* But they muſt alſo be of *Auſtins* judgement, that not onely money, gold and ſilver, or preſents (as they call them) are bribes; but the guilt of bribery alſo may be juſtly imputed, even to any exorbitant affection, which ſways a man aſide from an impartiall execution of juſtice: as love, feare, hatred, anger, puſillanimity, worldlineſſe, deſire of praiſe and applauſe, which is *Auſtins* inſtance, &c. That they beware of bringing more bloud upon the Law by ſparing the ſpiller of bloud. *For bloud* (ſaith GOD) *it defileth the land: and the land cannot be cleanſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it:* that they muſt not looke upon the cauſes which come before them only through the ſpectacles of a favourite, &c, and tell Iuſtices of Peace, that they muſt be true-hearted patriots, and not ſervers of themſelves, and their owne turnes: that they muſt be ſerious, reall, and grave; not onely formall, not cyphers, not unnobly light in their behaviour on the Bench: that they muſt ever aime at the publike good, and never at their owne particular

Deut 1.17

Levit. 19. 15.

Lanquet. Chron. fol. 57.

Pſalm. 25. Pag. 144.

particular and private ends: that they ſhould diſdaine and ſcorne at any time to combine factiouſly, or for a petty bribe to uphold a rotten cauſe, a peſtilent ale-houſe, or lewd companion; and ever joyne with an unanimous magnanimity to honour God, and do their Country good. And tell the Lawyers, that they ſhould not *make haſt to be rich*, for ſo ſaith *Salomon*, they *ſhall not be innocent*, nor ſwallow downe gold too greedily, leaſt it turne to grauell, and the gall of aſps within them; and they be enforced to vomite up the riches (as *Iob* ſpeaketh) they have heaped together ſo haſtily, either by remorſe and reſtitution in the meane time, or with deſpaire, and impenitent horrour hereafter: that to oppoſe and wrangle againſt a good cauſe, or undertake the defence of a bad; are both equally moſt unworthy the very morall vertue of an honeſt Heathen; that they muſt not learn to ſpin out the cauſes of their clients from Terme to Terme, and wire-draw their ſuits untill they be utterly undone; that they ſhould not now be taking inſtructions from their clients, when they ſhould themſelves here in the Houſe of God be inſtructed to the kingdome of heaven: had they this morning received a meſſage from the Almighty, that at night they ſhould appeare before that high and everlaſting Iudge to give an account for all things done in the fleſh; if they be not Atheiſts, or Papiſts, O with what eagerneſſe and violence would they have attended, addreſt, and applied themſelves to the preſent opportunity! and little do we know what the evening may bring forth. For, aſſure your ſelves, there is no man ſo aſſured of his riches, or life, but that he may be deprived of one or both the very next day or houre to come. And tell the jurors and ſworn-men,

that they ſhould rather die than draw the bloud of any mans life, livelihood, or good name upon their owne conſciences, either by acquitting the guilty, or betraying the innocent. Here (had I time) I would intimate unto you a myſticall, but miſchievous packing ſometimes in choice of jury-men. I have ſeene (I ſpeake of that which was long ſince, and at a Seſſions) ſome of the choiceſt drunkards in a Country choſen for that ſervice. Now is it not a pitifull thing, that Country buſineſſes ſhould be put into the hands of ſuch as labour induſtriouſly, and with equall cunning, to plague an honeſt man, and deliver a drunkard? I ſay now, all this while, we thus diſcourſe unto you, earneſtly endeavouring, and with a thirſty deſire to do you good, and direct you aright, and by a divine rule in the ſeverall duties proper to your places: we do but plow in the ſea, and ſow in the aire (as they ſay) except the immortall ſeed of the Word hath firſt moulded you anew, and ye be brought by the *fooliſhneſſe of preaching* out of the warme ſun into GODS bleſſing, and from the fooles paradiſe of worldly wiſdome, into the holy path of ſincere profeſſours; and thereupon prize and preferre the peace of a good conſcience before all the gold in the Weſt, and preferments in the world; which bleſſed change from nature to grace, is wrought by ſuch ſtirrings of the ſoule, and footſteps of the ſpirit as theſe: lend me, I beſeech you, (while I paſſe along them) ſomething more than ordinary attention: for, I know they will ſeeme ſtrange things to all ſuch great ones as are intended in my Text, and thoſe who live at reſt in their poſſeſſions, and have nothing to vex them. The naturall ſtoutneſſe of their ſpirits will diſdaine and ſcorne to ſtoupe to ſuch uncouth humiliations,

ations, and this mighty change. And the more they are men of the world, and wise according to the flesh, the greater repugnancy and reluctation shall they find in their affections against these spirituall workings, which makes the point good which was proved before. But yet without them in truth and effect (I define not the measure and degree, GOD is a most free agent) they can never become either gracious men, or good Magistrates. They must upon necessity become such fooles, or they can never be wise unto salvation.

1. If any of you then would come out of Satans clutches into the armes of CHRIST, he must be illightened, convinced, and cast downe with sight, sense, and trouble for sinne, as in my art of comforting afflicted consciences I have shewed.

2. Secondly, the point may teach us not to be greedy of greatnesse, nor hunt ambitiously after high roomes.

3. The point may serve as a soveraigne antidote against all discontent or fretting, when we see men of the world carrie all before them, &c. We may entertain an holy indignation to see folly set in great excellency, so many servants on horse-backe, and Princes walking as servants upon the ground. But I am prevented by the time from prosecuting these two latter Uses. Let me briefly say two things more, and I have done.

1. The first concerning what I have said: I have spoken much (as you have heard, my Text naturally and directly leading me thereunto) of the true misery, and spirituall madnesse of all great men in learning, wealth, nobility, wisdome according to the flesh. Least any be unjustly angry, and mistake, or causlesly grum-

that they ſhould rather die than draw the bloud of any mans life, livelihood, or good name upon their owne conſciences, either by acquitting the guilty, or betraying the innocent. Here (had I time) I would intimate unto you a myſticall, but miſchievous packing ſometimes in choice of jury-men. I have ſeene (I ſpeake of that which was long ſince, and at a Seſſions) ſome of the choiceſt drunkards in a Country choſen for that ſervice. Now is it not a pitifull thing, that Country buſineſſes ſhould be put into the hands of ſuch as labour induſtriouſly, and with equall cunning, to plague an honeſt man, and deliver a drunkard? I ſay now, all this while, we thus diſcourſe unto you, earneſtly endeavouring, and with a thirſty deſire to do you good, and direct you aright, and by a divine rule in the ſeverall duties proper to your places: we do but plow in the ſea, and ſow in the aire (as they ſay) except the immortall ſeed of the Word hath firſt moulded you anew, and ye be brought by the *fooliſhneſſe of preaching* out of the warme ſun into GODS bleſſing, and from the fooles paradiſe of worldly wiſdome, into the holy path of ſincere profeſſours; and thereupon prize and preferre the peace of a good conſcience before all the gold in the Weſt, and preferments in the world; which bleſſed change from nature to grace, is wrought by ſuch ſtirrings of the ſoule, and footſteps of the ſpirit as theſe: lend me, I beſeech you, (while I paſſe along them) ſomething more than ordinary attention: for, I know they will ſeeme ſtrange things to all ſuch great ones as are intended in my Text, and thoſe who live at reſt in their poſſeſſions, and have nothing to vex them. The naturall ſtoutneſſe of their ſpirits will diſdaine and ſcorne to ſtoupe to ſuch uncouth humil-

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ations, and this mighty change. And the more they are men of the world, and wise according to the flesh, the greater repugnancy and reluctation shall they find in their affections against these spirituall workings, which makes the point good which was proved before. But yet without them in truth and effect (I define not the measure and degree, GOD is a most free agent) they can never become either gracious men, or good Magistrates. They must upon necessity become such fooles, or they can never be wise unto salvation.

1. If any of you then would come out of Satans clutches into the armes of CHRIST, he must be illightened, convinced, and cast downe with sight, sense, and trouble for sinne, as in my art of comforting afflicted consciences I have shewed.

2. Secondly, the point may teach us not to be greedy of greatnesse, nor hunt ambitiously after high roomes.

3. The point may serve as a soveraigne antidote against all discontent or fretting, when we see men of the world carrie all before them, &c. We may entertain an holy indignation to see folly set in great excellency, so many servants on horse-backe, and Princes walking as servants upon the ground. But I am prevented by the time from prosecuting these two latter Uses. Let me briefly say two things more, and I have done.

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ble and gainſay, let me take up the words of that ancient holy Father *Salvianus* about a thouſand yeares ago in the like caſe. He having impartially diſcovered the horrible impieties of the noble and rich men in thoſe corrupt times, tels them by the way, and it is my juſt apologie at this time. *I do not* (ſaith he) *ſpeake thus of any, but onely ſuch as know theſe things to be in themſelves. If their conſciences be free, nothing that I ſay tends to their diſparagement and diſgrace: but if they know themſelves to be guilty, let them know alſo, that they are not my words, but their owne conſciences which vexe them.* And in another place thus. *Sith I ſpeake not theſe things of all, but thoſe who are ſuch, none of you ought to be angry at all, which findeth not himſelfe to be obnoxious; leaſt thereby he make himſelfe ſeeme, and be ſuſpected to be of the number of thoſe that are naught. Rather let ſo many as being guiltleſſe and truly noble, abhorre ſuch unworthy courſes, be angry with them who diſgrace the name of Nobility by their baſe and wicked behaviour: becauſe although others be much worſe, and ſcandaliz'd by them, yet eſpecially they bring a great deale of ſhame and diſhonour upon thoſe who are of the ſame noble ranke.* Take notice by the way, that by the Fathers words, thoſe men are much too blame, who go about to dawbe over the diſorders, and ſmother up the ſcandalous exorbitancies of delinquents in their owne profeſſion, or to be concurrents for their deliverance from deſerved ſhame and puniſhment. To give inſtance in the higheſt calling: A Miniſter which fals to drunkenneſſe, and ale-houſe-haunting, ſhould rather be publikely ſham'd and cenſured, than a fellow of an inferiour calling. We do not honour the Miniſtry by having our hands in helping out ſuch, but by diſclaiming, and not owning them; well may we by

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ſo medling incurre ſuſpicion of obnoxiouſneſſe: but never bring credit to our ſo holy a calling. I knew a Knight did penance at *Pauls-Croſſe*, but at the ſame time I heard that many of his ranke in the City labour'd to have him diſ-knighted firſt, before he ſo publikely diſgraced their order. Me thinks all well-minded ſhould be ſo minded.

2. The other is to my Lords the Iudges. My reverend and noble Lords, give me leave to cloth the thoughts of the Countrey in a word or two. We much rejoyce in you, and bleſſe GOD for you, as men of ſingular and knowne integrity, ſpeciall friends to the Goſpell of IESVS CHRIST, and a great honour, and happineſſe to theſe parts, and heartily pray that we may hold you ſtill: and therefore my intreaty unto your Lordſhips is, that you would couragiouſly advance forward, and do like your ſelves, and nobly ſtill. Draw out your dreadfull ſwords againſt the torrents of Belial, as *Dauid* cals them, which even threaten a deluge; and be your ſelves as mighty torrents, armed both with juſt and holy lawes, and the godly reſolutions of your owne noble ſpirits, to beare backe, and beat downe the common crying, and raigning ſins of our Countrey. In a word, be unto the oppreſſed and innocent as a refuge from the ſtorme, but as a terrible tempeſt upon the face of every humane beaſt, and ſonne of Belial. And O that you could helpe us, that GODS people might not periſh for want of bread: Is it not a pitifull thing, that in ſuch a deare yeare ſpecially, it ſhould be almoſt as hard a worke to get downe a wicked ale-houſe, as to win *Dunkerke*? That Maultſters ſhould ſnatch (as it were) the graine from the mouthes of the poore in the market place, to uphold

uphold these hell-houses, these nurceries of the Devill: that Magistrates should be so unmercifull, as neither for GODS sake, nor the Kings sake, nor the poores sake, nor their owne soules sake to take the utmost penalties for blasphemies, ale-house-hauntings, drunkennesse, and prophanations of the LORDS Day? And were it not an honourable course, and worthy to have an universall contribution over the Countrey to pull downe something the excessive prizes in market-townes for the poore thereabouts, during this extremity? But I leave it to your Lordships charitable wisdome to do the best you can possibly; that the bloud of the poore this yeare be not added to the already crying sinnes of the Kingdome, to hasten GODS judgements upon us, and our long since deserved ruine. And in the meane time you need not feare the face of the proudest Devill, whether incarnate, or in his owne shape. For, while you thus advance GODS glory, and truly honour the King, assure your selves, the hearts, and teares, and prayers of all good men shalbe for you, and yours shalbe the crowne and comfort; when all prophaneneſſe and prophane opposites to the good way, all the enemies of GOD, and pestilent packings and complotments of the Devils agents against GODS people, shalbe buried in hell.

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